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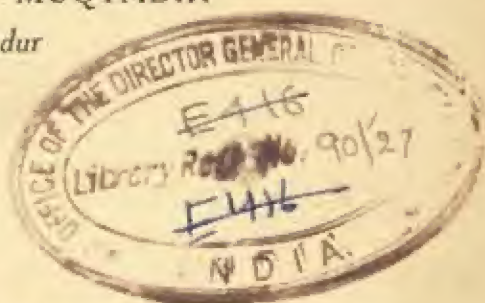
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VOLUME XI  
(PERSIAN MSS.)

SCIENCES (CONTINUED) AND ARTS

*Prepared by*  
MAULAVI ABDUL MUQTADIR  
*Khan Bahadur*

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## PREFACE.

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THIS eighth volume of the Catalogue of the Persian MSS. and the eleventh of the whole Catalogue, contains notices of 150 MSS., which, added to the number of MSS. described in the preceding seven volumes, brings up the total to 1,110.

The MSS. described in this volume belong to the section *Sciences*, which was not completed in the preceding volume, and to *Arts*, and are arranged under the heads of Medicine, Logic, Arithmetic, Algebra and Geometry, Astronomy and Astrology, Geomancy, Divination, Interpretation of Dreams, Falconry, Mineralogy, Archery, Calligraphy and Drawings, and Anthologies and Albums.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and worthy of attention.

- No. 961. *Nūr-ul-'Uyūn*, a rare and old Persian medical work on the diseases of the human eye, composed in A.H. 480 = A.D. 1087.
- No. 962. *Dakhīrah-i Khwārazm Shāhi*, an exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science, dated A.H. 664-668.
- No. 992. *'Ilājāt-i Dārā Shikūhi*, a rare encyclopædic work on medicine.
- No. 1026. *Asās-ul-Iqtibās*, a work on logic by Naṣīr-ud-Dīn Muhammad uṭ-Ṭūsī. A beautifully written copy, dated A.H. 981.
- No. 1045. A very useful and interesting copy of 'Abd-ul-'Alī Barjandi's commentary on Naṣīr-ud-Dīn Ṭūsī's famous manual *Bist Bāb* on the construction and use of the astrolabe, containing valuable marginal notes and annotations by the commentator himself, and glosses due to Khayr Ullah Khān Muhandis.

- No. 1049. *Kifāyat-ut-Ta'lim*, a rare work on astronomy by Muḥammad bin Mas'ūd Ġaznawī.
- No. 1061. *Ma'yār-ul-Azmān*, a treatise on chronology by Ratan Singh Zakṣmī.
- No. 1066. *Risālah-i Raml*, a very small tract on geomancy, by Naṣīr-ud-Dīn Muḥammad Tūsī.
- No. 1072. *Bāz Nāmāh*, a work on falconry, without the author's name. The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey.
- No. 1078. Twenty finely illuminated sheets of excellent calligraphic specimens, bound in leather.
- No. 1079. An album of miniatures and specimens of calligraphy.
- No. 1080. Another album of miniatures and specimens of calligraphy.
- No. 1086. A third album of miniatures.
- No. 1089. An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by *Shāh Jahān*, with many seals and signatures of nobles and distinguished persons of the Mughal Court.
- No. 1091. A very interesting and beautifully written copy of a Persian anthology bearing an autograph note by prince *Khurram* (afterwards *Shāh Jahān*), and containing a collection of choice poems by the eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.
- No. 1094. A large collection of prose and poetical compositions by various authors together with the *Qābūs Nāmāh* of Kaikā'ūs bin Iskandar.
- No. 1096. A very useful and interesting album containing a collection of 4,578 *Rubā'is* by 461 poets of ancient and modern times, arranged in alphabetical order.
- No. 1098. A very interesting, valuable and most beautifully written and illuminated copy of a Persian anthology,



containing a large collection of choice and useful compositions in prose and verse by various authors and poets.

- No. 1099. A very interesting and beautifully written album, containing love letters each written on a beautifully designed drawing representing a tree, fruit, or flower-bunch, and such like, followed by the reply, written on an exactly similar drawing.
- No. 1101. *Tuhfat-ul-Habib*, a rare and very interesting anthology by Fakhri bin Muḥammad Amiri.
- No. 1109. An interesting album of Persian lyrics and verses arranged according to the topics of which they treat.

J. A. CHAPMAN.

IMPERIAL LIBRARY, CALCUTTA,  
*4th October, 1926.*





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# PERSIAN MANUSCRIPTS.

## MEDICINE.

No. 961.

fol. 270; lines 17; size  $7\frac{1}{4} \times 4\frac{1}{2}$ ;  $5 \times 3$ .

نور العيون

NÛR-UL-'UYÛN.

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment, in the form of questions and answers.

Author: Abi Râh Muḥammad bin Maṣṣûr bin Abi 'Abd Ullah bin Maṣṣûr ul-Jurjânî (Ethé, Bodl. Lib. Catalogue, No. 1575, has

Yamânî), known as Zarrin Dast: ابي روح محمد بن منصور بن ابي عبد الله  
بن منصور الجرجاني المعروف بزربن دست \*

Beginning:—

بدانکه اول علم بزبان یونانی و سریانی بود تا بوقت پیغامبر ما  
علیه السلام \*

The author tells us in the preface that he wrote the work at the request of his royal patron Abul Faṭḥ Malik Shâh bin Muḥammad ibn Dâ'ûd, of the Saljûqî dynasty, who reigned A.H. 465–485 = A.D. 1072–1092. He mentions several earlier authors, such as Ḥunayn bin Ishâq, Ibn Mâsawayh, Muḥammad ibn Zakariyâ Râzî, etc., none of whom, he says, had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time, and that his royal patron, the reigning sovereign, also spoke Persian, he wrote this work in that language in the form of questions and answers, so that it might be easily remembered by one and all.



The date of composition, given by the author, is A.H. 480 = A.D. 1087.

The work is divided into ten *Maqālah*, each of which consists of a number of questions and answers, as follows:—

I. در علم تشريح و تركيب و حد و هيئت و مزاج خاص و مزاج عام و چشم و consisting of one hundred and fifty three questions and their answers, on fol. 4a.

II. در بيماريا و عارضاتي که بيفتنند در چشم که بتوان ديد بچشم و بعضی در توان يافت و علامت هر يکي چگونه باشد و سبب آن بيماري از چه باشد و نام consisting of two hundred and fifteen questions and their answers, on fol. 41b.

III. در بيماريا که بچشم نتوان ديد و بعضی در نتوان يافت الا بعقلی تمام in two hundred and five questions and answers, on fol. 89b.

IV. در علاج بيماريائي که آنها علاج توان کرد و علاج پذيرد و آن علتهاي توان ديد و بعقل توان شناخت و هر نوعي را ازان بيماريا و عارضيا چگونه علاج کنند in one hundred and seventeen questions with answers, on fol. 122a.

V. در بيماريائي که در چشم افتد که آنها علاج نباشد و علاج نپذيرد و رنج in twenty questions and answers, on fol. 164a.

VI. در آن که چه بايد کردن تا مضرت باز دارد و منفعت به بيمار رساند the in one hundred and ninety questions and answers, on fol. 167a.

VII. در صفت و دستکاري که در چشم بايد کرد که هريک چگونه باشد the in thirty questions and answers, on fol. 192a.

VIII. در آنکه علاج نتوان کرد نه بدارونه بدستکاري و زراقان گويند که in twelve questions and answers, on fol. 213a.

IX. در داروهای مفرد که در علاج چشم بکار آيد the in twenty one questions and answers, on fol. 219b.

X. در داروهای مرکب در علاج بيماريای چشم بکار برند the in twenty one questions and answers, on fol. 238b.

Each *Maqālah* is immediately followed by the questions which are again repeated with their answers.

Folios are misplaced in several places and the MS. is water stained at the beginning.

Written in fair Nasta'liq.

Dated A.H. 980.

No. 962.

fol. 189; lines 31; size 17 × 12½; 16 × 10.

نخمره خوارزمشاهي

# DAKHĪRAH-I KHWĀRAZM SHĀHĪ.

An exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science in Persian, complete in two separate volumes.

The name of the author, as given in the present copy, is Ismā'il bin ul-Ḥusayn bin Muḥammad bin Aḥmad ul-Ḥusaynī ul-Jurjānī  
اسماعيل بن الحسين بن محمد بن احمد حسيني الجرجاني.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد المصطفى و آله  
الطاهرين جون تقدير ايزد تعالى جنان بود كه جمع كفتند اين كتاب بفدأ  
دعا گوی خداوند خوارزمشاه الاجل العالم العادل المؤيد المصور ولى النعم  
قطب الدين نصرة المسلمين جمال الاسلام قاهر الكفرة و المشركين عماد  
الدولة فخر الامة ناج المعاني امير الامرا لوسلان تكوين يعين الملوك  
و السلاطين ابو الفتح محمد بن يعين الملك معين امير المومنين قصد  
خوارزم كرد \*

It is remarkable that the opening lines, the name of the author and that of his patron, as given in the present copy, differ more or less from those found in other copies.

We learn from the preface that during the year 504 A.H. = A.D. 1110, 1111, when the author happened to visit Khwārazm, he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muḥammad Khwārazm Shāh, (who was appointed governor of Khwārazm by the Saljūqī Sultān Sanjar in A.H. 491 = A.D. 1098, and ruled there till A.H. 521 = A.D. 1127. The author therefore chose to settle there; and wrote the present work, which he dedicated to his patron, the aforesaid Khwārazm Shāh. He further adds that his object was to write a book which should have a world-wide reputation, as well as to remove the want and inconvenience of physicians



and others, which they felt in the absence of a comprehensive medical work.

Yāqūt in his *Mu'jam-ul-Buldān*, vol. ii, p. 55, gives the author's name as Abū Ibrāhīm bin ul-Ḥasan bin Muḥammad ul-Ḥusaynī, and says that he stayed for a long time in Khwārazm and subsequently went to Merv, where he died in A.H. 531 = A.D. 1136, 1137. Hāj. Khal, who calls the author Zayn-ud-Dīn Ismā'il bin Ḥusayn ul-Jurjānī, mentions four works by the author; viz. the present work, in twelve volumes; the *Agrād-ut-Tibb* اغراض الطب (see Ind. office Lib. Cat. No. 2286) in two volumes; the *Khafī 'Alā'i* خفی علای (see No. 966 below) in two; and the *Yādgār* یادگار in one. The same Hāj. Khal. gives in one place A.H. 530 = A.D. 1135, 1136, in another A.H. 531 = A.D. 1136, 1137 and in a third, A.H. 535 = A.D. 1140, 1141 as the date of the author's death. Ḥabīb-us-Siyar, vol. ii, *juz* 4, p. 176 wrongly states that the author flourished in the reign of Tukush, who reigned A.H. 568–596 = A.D. 1173–1200. See Rieu ii, p. 466; W. Pertsch, Berlin Catalogue, p. 574; Éthé, India Office Lib. Catalogue, Nos. 2280–2283; Éthé, Bodl. Lib. Catalogue, Nos. 1576–1578; E. G. Browne, Camb. Catalogue, p. 211. Hāj Khal. vol. iii, p. 330, mentions a Turkish translation of the work by Abul Faḍl Muḥammad bin Idris ud-Daftari, who died in A.H. 982 = A.D. 1574.

#### Contents:—

The entire work is divided into nine *Bakḥsh* or *Kitāb*, with numerous subdivisions termed, *Gustār*, *Bāb* and *Faṣl*. The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies. The present copy contains the first five *Kitāb*, as follows:—

#### I. Definition and utility of medicine; structure of human body

کتاب نخستین اندر شناختن حد طب و منفعت آن و شناختن کوهن ترين مردم و چه چیزى و چگونه او و شناختن مادتها و خلطها و مزاجها و احوال عادتها و تشریح (اندامها و یاد کردن قوت اندامها), on fol. 4a., in six *Gustār*. The following colophon at the end of the first *Kitāb* says that its transcription was finished in Dūlqa'd, A.H. 664:—

در خوب ترین وقتی تمام شد کتاب نخستین از کتابهای ذخیره و از پس این کتاب دوم آید ان شاء الله تعالی ... عشر اوسط شهر الله المبارک ذی قعدة حجة اربع و ستین و ستمایه هجرت بر دست ضعیف ترین محمد خلیق محمد بن احمد بن عثمان خندکس سمفاتی (sic) ...

II. Health and diseases of the human body (اندر شناختن) حالهای تن مردم از تندرستی و بیماری و انواع و اعراض و اسباب آن و شناختن نبض و تبصره و شناختن احوال هر چه از تن بیرون آید چون عرق و نفث on fol. 46b, in nine *Guftār*. The last seven foll. of this *Kitāb*, supplied in a later hand, are written in a curving and hasty hand by ابو محمد ابن احمد (القاسم الحواری) (الخوارزمی) ؟ and are dated 24 Rajab, A.H. 741 :—

تمام شد کتاب دوم از ذخیره خوارزمشاهی و از پس این کتاب سیم آید انشاء الله تعالی وقع الفراغ من تحریر الرابع والعشرون من رجب المبارک سنة احدى و اربعین و سبعماية على يد العبد الضعیف ... احمد ابن محمد ابن ابو القاسم الحواری (؟)

III. Preservation of health ; precautionary measures (اندر نگاه داشتن) تندرستی و تدبیر هوا و مسکن شناختن و احوال غذا و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکتها و سکون و شناختن احوال کسوتها و عطر و اسفروغ و بکار داشتن روغنها و تدبیر قی کردن و داروی سهل خوردن و تدبیر فصد و حجامت و دیوچه و حقنه و شیاف و تدبیر امراض نفسانی چون شادی و اندوه و ندیشه کارها و غیر آن و تدبیر حالهای که اندر تن مردم پدید آید و پدید آمدن آن نشانهای بیماری بود که خواهد بوثن و تدبیر پرورتن اطفال و تدبیر پیران و مسافران on fol. 77b, in fourteen *Guftār*.

IV. Diagnosis of diseases ; crisis and prognosis (اندر استخراج مرض) یعنی اندر شناختن هر بیماری که کدام بیماریست و شناختن نصیب و بحران و شناختن (حال بیماران که چگونه خواهد بود و این را طبیبان مقدم المعرفة گویند on fol. 142b, in four *Guftār*. Dated Rabī' II, A.H. 665.

V. Various kinds of fevers ; their symptoms and cure (اندر یاد) (کردن تب و اسباب و انواع آن و احوال علاج آن on fol. 157b, in six *Guftār*.

### No. 963.

fol. 190-403 (213 foll.) ; lines and size same as above.

The second volume of the *Dakhīrah-i Khwārazm-Shāhi*, or the continuation of the preceding copy, comprising the last four *Kitāb*, as follows :—



VI. Diseases of the human body from the head downwards (اندر علاج بیماریها از فرق سر تا ناخن پای), on fol. 190<sup>b</sup>, in twenty-one *Guftâr*. Dated *Shawwâl*, A.H. 668.

VII. Tumours, ulcers, wounds, etc. and their treatment (اندر علاج آعاسها و ریشها و تدبیر شکستن و داغ کردن و علاج اندامی که تپا شود و تدبیر شکستگی و آزدگی), on fol. 356<sup>b</sup>, in seven *Guftâr*. Dated *Dulhijjah*, A.H. 668.

VIII. Necessary precautions against the diseases of the external parts of the body (اندر پاکیزگی و آرایش تن), on fol. 379<sup>b</sup>. Dated *Dulhijjah*, A.H. 668.

IX. Poisons and antidotes (اندر زهرها و بازها (؟ پاد زهرها), on fol. 388<sup>b</sup>, in five *Guftâr*.

After finishing this ninth *Kitâb*, with which the *Dakhîrah* originally concluded, the author wrote a *تتمه* or supplement, dividing it into two parts termed *Guftâr* and *کتاب قرانا دین*.

The *Guftâr*, treating of the various medical uses of the different limbs of animals (اندر منافع اعضاء حیوانات) begins on fol. 400<sup>b</sup>. It is arranged alphabetically, beginning with *انسان* and ending with *حدهد*.

The *قرانا دین*, divided into two *Maqâlah*, treating respectively of simple and compound medicaments, is wanting.

Each *Kitâb* is preceded by a full table of its numerous subdivisions. Both the volumes are written by one and the same scribe محمد بن احمد بن عثمان in good *Naskh* with the headings in a bold hand.

Besides the last seven foll. of the second *Kitâb*, written by احمد بن محمد, and dated A.H. 741, several other foll. supplied by the same scribe are found here and there in both volumes. A few foll. at the beginning of the first volume and the last two foll. of the second volume are written in a later hand, and spaces for insertion of the names of diseases are left blank in many places.

### No. 964.

fol. 453; lines 19; Size 11½ × 7; 8 × 4½.

The Same.

Another copy of *Dakhîrah-i Khwârazm Shâhî*.

The beginning of this copy, which slightly differs from the preceding, is:—

الحمد لله حمد الشاکرین و الصلوة علی نبی المصطفیٰ و آله اجمعین -  
چون از تقدیر ایزد چنان بود الخ \*

The present copy comprises the first four *Kitāb* as follows.

*Kitāb* I, on fol. 5<sup>a</sup> ; II, on fol. 106<sup>a</sup> ; III, on fol. 208<sup>a</sup> ; IV, on fol. 409<sup>a</sup>.

Spaces intended for minor headings are left blank in several places.

Written in ordinary Nasta'liq within red borders.

Not dated ; apparently 18th century.

No. 965.

fol. 231, lines 15 ; Size  $9 \times 5\frac{1}{2}$  ;  $7 \times 4$ .

A very bad copy of the fourth and fifth *Kitāb* of the *Dakhirah-i-Khwārazm Shāhi*.

Beginning :—

کتاب الرابع من الذخيرة الخوارزم شاهيه ... افدر تقدم المعرفت و این کتاب چهار گفتار است •

The fifth Book begins on fol. 77<sup>a</sup>.

Written in a careless Indian Ta'liq with the headings in red. The MS. is full of clerical mistakes.

Dated A.H. 1244 = A.D. 1866.

The MS. is in a damaged condition.

The seals of Sayyid Khwurshid Nawwāb and Sayyid Vilāyat 'Alī-Khān of Patna are found at the beginning and end of the copy.

No. 966.

fol. 94 ; lines 15 ; Size  $9 \times 5\frac{1}{2}$  ;  $6 \times 3$ .

خفای ثلاثی

KHAFĪ-I-'ALĀ'Ī.

A hand-book of medicine.

Author : Ismā'il bin Ḥasan Jurjānī اسمعیل بن حسن جرجانی.

Beginning :—

الحمد لله رب العالمين ..... اما بعد چون خادم دعا گوئی اسمعیل ابن الحسن الجرجانی از جمع کتاب ذخیره خوارزمشاهی فارغ شد الخ •



The author, who has been already mentioned in connection with his earlier and larger work, the ذخيرة خوارزمشاهي No. 962, tells us in the preface to the present work that after completing the Dakhirah, he was requested by prince Atsiz, the son and successor of Muḥammad Khwārazm Shāh (A.H. 491-522 = A.D. 1098-1128) to write a compendium of that larger work. Hence the composition. He further adds that as this manual, consisting of two volumes, could be carried in boots, he entitled it Khafi, or hidden. The prince for whom the work was written is designated here thus:—

الامير الاجل السيد العادل بهاء الدين عمدة الاسلام علاء الدين و الدوله  
ضياء الملة نجم الامة مويد الملك تاج الملوك و السلاطين نظام المعالي  
قزيل ارسلان ابو المظفر اتسيز بن خوارزم شاه حسام امير المؤمنين \*

The date of composition assigned to the work in Stewart's Catalogue, p. 106, is A.D. 1113 i.e. A.H. 506-7. The work consists of two parts, treating respectively of theoretical and practical medicine.

Part I is subdivided into two *Maqālah*; viz.

1. Preservation of health, in sixteen *Bāb*, fol. 3<sup>a</sup>. 2. Diagnosis of disease, in seven *Bāb*, fol. 3<sup>a</sup>.

Part II is subdivided into seven *Maqālah*, viz.

1. Advice to physicians; 2. Treatment of local diseases, in eighteen *Bāb*; 3. Fever, Measles, and Smallpox; 4. Tumours, sores and wounds; 5. Fractures, bruises, and dislocations; 6. Treatment of the hair and of skin diseases; 7. Antidotes; fol. 44<sup>a</sup>.

A copy of the work is noticed in Rieu ii, p. 475.

Written in fair Nasta'liq within gold and coloured borders, with an illuminated head-piece and double-page 'Unwān at the beginning, by order of Rājāh Ajit Singh Bahādur.

Dated Jumādā I, A.H. 1196.

No. 967.

fol. 129; lines 7; size  $6\frac{1}{4} \times 4\frac{3}{4}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

قانونچه

# QÂNÛNCHAH.

An anonymous medical tract treating of the substantial elements of health; i.e. the constituent parts of the body and the organs; temperaments and faculties; various conditions and accidents of the body, and their symptoms; preservation of health; treatment of diseases; diet; etc., etc.

The work seems to be a Persian translation of Maḥmūd ibn Muḥammad ul-Jaḡmīnī's (d. A.H. 745 = A.D. 1344) *Al-Qanūnjah*, a compendium of Avicenna's (b. A.H. 370 = A.D. 980 and d. A.H. 428 = A.D. 1037) famous medical encyclopædia, القانون (Canon); see Arab. Cat., vol. iv. p. 73.

Lithographed in Lahore, A.H. 1312. An English translation, Calcutta 1782.

Neither the author's name, nor the title of the work appears in the text, but in the colophon the work is called قانونچه.

The work, divided into ten *Maqālah*, begins at once with the first *Maqālah* thus:—

این رساله مرتب گشت بر ده مقاله - مقاله اولی در امور طبعی -

باید دانست که طبیعت چیست الخ

*Maqālah* II. fol. 15.<sup>a</sup> در تشریح

*Maqālah* III. fol. 27.<sup>a</sup> در احوال بدن انسان و اسباب و علامات وی  
که دلالت میکند بر چگونگی بدن

*Maqālah* IV. fol. 44.<sup>b</sup> در نبض و تفسره

*Maqālah* V. fol. 62.<sup>a</sup> در تدبیر تندرستان

*Maqālah* VI. fol. 79.<sup>a</sup> در بیماریهای سر

*Maqālah* VII. fol. 92.<sup>b</sup> در بیان امراض که از سینۀ تا پائین ناف پیدا  
میشود

*Maqālah* VIII. fol. 105.<sup>a</sup> در بقیه امراض اعضا

*Maqālah* IX. fol. 111.<sup>b</sup> در بیماریهای ظاهر بدن

*Maqālah* X. fol. 121.<sup>b</sup> در قوی اطعمه و اشبه

Written in ordinary Ta'liq.



Dated 24 Sha'bân; the year is illegible. Apparently 19th century.  
 The scribe: سید محمد امین الدین says that he wrote the copy at the request of his teacher Ḥakīm Muḥammad Ismā'il.

No. 968.

fol. 277; lines 21; size  $9\frac{1}{2} \times 6$ ;  $5 \times 2\frac{1}{2}$ .

اختیارات بدیعی

IKHTIYÂRÂT-I BADÎ'Î.

A work on materia medica.

Author: 'Alî bin ul-Ḥusayn ul-Ansârî, better known as Ḥâjî Zayn-ul-'Attâr العطار المشتمل بعاجي زين العطار.

Beginning:—

امداد حمد بی تد و اعداد سپاس مبدعی را که آثار ابداع او بر هر  
 وزقی از اوزاق و شجرى از اشجار سمت و طرح یافته الخ

The author, who was born in A.H. 730 = A.D. 1330, and died, A.H. 806 = A.D. 1403, was the son of Jamâl-ud-Dîn Ḥusayn, a renowned physician of Isfahân. Besides the present work he wrote other medical treatises, viz. رسالة در صفت مردان و زنان and نعمة الملوك - مفتاح الخزائن.

He completed the present work in A.H. 770 = A.D. 1368.

The work is divided into two *Maqâlah*.

*Maqâlah* I treats of the simple drugs, in alphabetical order, fol. 3.<sup>b</sup>

*Maqâlah* II on compound medicaments, in sixteen chapters, fol. 251.<sup>b</sup>

A very old copy of the work, dated A.H. 805, is noticed in Ethé, India Office Lib. Catalogue, No. 2289. See also Rieu ii, p. 469; E. G. Browne, Camb. Catalogue, p. 212; Ethé, Bodl. Lib. Catalogue, Nos. 1581-1584; Hâj. Khal. vol. i, p. 197.

Lithographed, Cawnpore, 1879.

Written in minute Nasta'liq within gold and coloured borders, with an illuminated head-piece at the beginning of each *Maqâlah*.

The original folios are placed in new margins. The colophon is dated 24 Ramaḍân, A.H. 996.

Scribe: برهان.

The seals of the kings of Oude, Sulaymân Jâh, Amjad 'Alî and Wâjîd 'Alî, are found at the beginning and end of the copy.

No. 969.

fol. 461; lines 17; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of Hâjī Zayn-ul-'Attâr's *Ikhtiyârât-i Badi'i*, beginning as above.

*Maqâlah* I, fol. 4.<sup>b</sup> The names of the drugs, with their correct reading, are written in a bold hand on the margins throughout.

*Maqâlah* II, fol. 385.<sup>b</sup>

Written in ordinary Nasta'liq within gold and coloured borders with an illuminated head-piece at the beginning of each *Maqâlah*.

A seal of Munshī Muḥammad Šafdar 'Alī Khān, dated A.H. 1277, is found on the title-page.

Not dated; apparently early 19th century.

No. 970.

fol. 130; lines 28; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

کفایہ مجاہدیه

KIFÂYÂH-I MUJÂHIDIYAH.

A work on medical science.

Author: Maṣṣūr bin Muḥammad bin Aḥmad bin Yūsuf bin Ilyās منصور بن محمد بن احمد بن يوسف بن الياس.

Beginning:—

شکرو سپاس مر خالقى را که در خلقت انسانى دقائق حکمت او  
بى پایان است الخ •

According to Rieu, p. 470; Ethé, Bodl. Lib. Catalogue, No. 587; Ethé, India office Lib. Catalogue, No. 2297, the work was dedicated to Sulṭān Zayn-ul-'Ābidīn of Kashmīr (A.H. 826-877 = A.D. 1423-1472), and not to 'Alā-ud-Dīn Muḥammad Khiljī, as wrongly asserted by the authors of the Leyden Catalogue, vol. iii, p. 276. In the present MS. the name of the person to whom the work is dedicated is omitted. The author also wrote a medical treatise on the anatomy of the human body, entitled تشريح منصورى (lithographed at Delhi, A.H. 1264, Lahore, 1889, and 1895). The present work, also





Contents :—

- I. fol. 2<sup>a</sup>. باب اول در بیان آنچه دانستن آن موقوف علیه حفظ صحت  
و مزاج است بر وجه کلی \*
- II. fol. باب دوم در بیان حفظ الصحة که اعظم مقاصد طبیعی است
- III. fol. 53<sup>b</sup>. باب سوم در بیان تدبیر اطفال و بیوان و ناقهان و مرتضیان  
بنعیب و امراض مغرطه نفسانی و آبهای بد  
و هوالهای مضرو استغواغات \*
- IV. fol. 110<sup>b</sup>. باب چهارم در بیان تدابیر آنچه بترتیب بدن متعلق است
- V. fol. 126<sup>b</sup>. باب پنجم در بیان اقسام امراض
- VI. fol. 149<sup>a</sup>. باب ششم در بیان حمیات و اسباب و علامات و معالجات آنها
- VII. fol. 199<sup>a</sup>. باب هفتم در بیان حصبه و جدری
- VIII. fol. 257<sup>b</sup>. باب هشتم در بیان احوال دماغ و بیان آن
- IX. fol. 304<sup>b</sup>. باب نهم در بیان احوال چشم
- X. fol. 327<sup>b</sup>. باب دهم در بیان احوال گوش
- XI. fol. 336<sup>a</sup>. باب یازدهم در بیان احوال بینی
- XII. fol. 345<sup>b</sup>. باب دوازدهم در بیان احوال دهان
- XIII. fol. 355<sup>b</sup>. باب سیزدهم در بیان احوال حلق
- XIV. fol. 382<sup>a</sup>. باب چهاردهم در بیان احوال دل
- XV. fol. 389<sup>a</sup>. باب پانزدهم در بیان احوال مری و معده و ثوب و صفای
- XVI. fol. 416<sup>a</sup>. باب شانزدهم در بیان بعضی امراض که اکثر اطباء این معالک  
تخصیص آنرا بعضی معین مناسب ندانسته اند  
و بمناسبت بعضی امراض ذکر آن کرده اند \*
- XVII. fol. 422<sup>b</sup>. باب هفدهم در بیان احوال جگر و مراره
- XVIII. fol. 447<sup>a</sup>. باب هجدهم در بیان احوال سپرز
- XIX. fol. 452<sup>a</sup>. باب نوزدهم در بیان احوال روده
- XX. fol. 484<sup>a</sup>. باب بیستم در بیان امراض مقعد
- XXI. fol. 492<sup>b</sup>. باب بیست و یکم در بیان احوال گرده
- XXII. fol. 501<sup>a</sup>. باب بیست و دوم در بیان احوال مثانه
- XXIII. fol. 515<sup>b</sup>. باب بیست و سوم در بیان احوال آلات تناسل
- XXIV. fol. 529<sup>b</sup>. باب بیست و چهارم در بیان احوال آلات تولید و پستان
- XXV. fol. 553<sup>b</sup>. باب بیست و پنجم در بیان امراض پشت و مفاصل و پایها
- XXVI. fol. 563<sup>a</sup>. باب بیست و ششم در بیان سموم و ادویه زیانکار و حیوانات  
ذات سم کننده و تریاقات مطلقا \*



XXVII. fol. 603<sup>a</sup>. باب بیست و هفتم در بیان بعضی از تراکیب که عمده اند  
در معالجات \*

XXVIII. fol. 621<sup>b</sup>. باب بیست و هشتم در بیان بعضی الفاظ غریبه که متعارف  
اطبا است \*

A portion of the work containing the last twenty *Bāb* is noticed in Ethé, India Office Lib. Catalogue, No. 2955. Comp. Hāj. Khal. vol. III, p. 164. In the lithographed edition, Lucknow, A.H. 1282, the work is wrongly ascribed on the title-page to Ḥakīm Muḥammad 'Alī Khān, who died in A.H. 1162 = A.D. 1748, i.e., two hundred and fifty years after the composition of the work.

The colophon says that this copy was transcribed from a MS. which was copied from the author's autograph copy.

Written in a clear Naskh within coloured borders, with an illuminated head-piece and a double-page 'Unwān.

Dated A.H. 1070.

Scribe : شرف الدین علی الحسینی الراعی الکبیری.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwūrshīd Nawwāb of Patna are found at the beginning and end of the copy.

### No. 972.

fol. 315; lines 24; Size 10 × 7; 6½ × 4½.

The Same.

Another copy of the *Khulāṣat-ut-Tajārib*, beginning as above.

The colophon, dated 11 Muḥarram, A.H. 1022, says that this MS., was copied from a copy transcribed from a copy transcribed from the author's copy.

Written in small Nasta'liq with occasional emendations in the margins.

Scribe : ابن حیدر قلی.

No. 973.

fol. 327; lines 21; size  $10 \times 5\frac{1}{2}$ ;  $8 \times 4$ .

The Same.

A large part of the same *Khulāṣat ut-Tajārib*. The first eight *Bāb* and part of the ninth are missing. The copy opens abruptly in the ninth *Bāb* with the following words:—

.....مالیدن نافع بود والله اعلم برده رطوبتی بود که در درون پلک  
جمع آید الخ \*

The tenth *Bāb* begins thus on fol. 12a. باب دهم در بیان احوال گوش  
و ترکیب و وضع و قوت سامعه الخ \*

Written in fair Indian Ta'liq.  
Not dated; 19th century.

No. 974.

fol. 235; lines 29; size  $14 \times 8\frac{1}{2}$ ;  $11\frac{1}{2} \times 6\frac{1}{2}$ .

The Same.

Another copy of Bahā-ud-Daulah's *Khulāṣat-ut-Tajārib*, beginning as usual.

The preface is preceded by an enumeration of the chapters.

Written in ordinary Nasta'liq.

Dated Rajab, A.H. 1085.

Scribe: مہر مقیم العینی.

No. 975.

fol. 343; lines 25; size  $12 \times 8$ ;  $9 \times 5\frac{1}{2}$ .

معین الشفاء سکندر شاہی

MA'DAN-USH-SHIFĀ-I SIKANDAR  
SHĀHĪ.

A work on medicine.

Author: Bhūwah bin Khawāṣ Khān بن خواص خان.

Beginning:—

مراج امتزاج غذای ازبهره و باغذیه خواص اشیاء حواس خمس قالب  
ضعیف و جسمان نحیف النجم.

The beginning of this copy is quite different from that of the copies noticed in Rieu ii, p. 471; Ethé, Bodl. Lib. Catalogue, No. 1592, and Ethé, India office Library Catalogue, No. 2305, although the substance of the preface, as given in Rieu, is the same as here.

Firīshṭah, vol. i, pp. 330, 345 and 350, and the author of the *Ṭabaqāt-i Akbar Shāhi* mention that Bhūwah, son of *Khawās Khān*, was a great noble of Sikandar *Shāh* Lodi's time (A.H. 894–923 = A.D. 1489–1517). He was put to death by Sultān Ibrāhīm *Shāh*, (the successor of Sikandar *Shāh*) in A.H. 925 = A.D. 1519.

The composition of the work, which the author compiled and translated from Sanskrit works enumerated in the preface, was completed in A.H. 918 = A.D. 1512, 1513. The work, also known as *غیب سکندری*, is divided into a *Muqaddimah* and three *Bāb*, described in the Catalogues mentioned above.

Lithographed, Lucknow, 1877 and 1889.

A full Table of Contents, occupying eight pages, is given at the beginning of the copy.

Written in ordinary Nasta'liq, with an illuminated head-piece.

Dated 18 Ramadān, A.H. 1082.

No. 976.

fol. 76; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

ریاض الادویه

RIYĀD-UL ADWIYAH.

A treatise on simple and compound medicamenta.

Author: Yūsuf bin Muḥammad, with the *takhalluṣ* Yūsufيوسف

بن محمد المتخلص به يوسف.

Beginning:—

الحمد لله الذى خلق لكل داء دواء وجعل حبيبته لعل القلوب شفاء  
النجم.



The author, who flourished under Bâbur and Humâyûn, was a native of Harât, and compiled a work on the epistolary art called *بدائع الانشا* in A.H. 940 = A.D. 1533. His other medical works are *قصده في حفظ الصحة*, written in A.H. 913 = A.D. , dedicated to Bâbur, A.H. 937 = A.D. 1530; *علاج الامراض*, a versified treatise of therapeutics; see Rieu ii, p. 475; Ethé India Office Lib. Catalogue, No. 2304; Ethé, Bodl. Lib. Catalogue, No. 1591; Hâj. Khal. ii, p. 564.

The *Riyâd-ul Adwiyah* is noticed in Rieu ii, p. 840. It is divided into two *Bâb* devoted to simple and compound medicaments, in alphabetical order.

Written in hasty Nasta'liq.

Dated A.H. 1193.

Scribe : *علام على*.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwûrshid Nawwâb of Patna are found at the beginning and end of the copy.

### No. 977.

fol. 105; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of Yûsufi's *Riyâd-ul Adwiyah*, beginning as usual. This copy, written in different hands, is dated 1191 Faşlî.

The original tract is followed by a collection of prescriptions, written in the same hand as the latter portion of the copy.

### No. 978.

fol. 254; lines 13-17; size  $10 \times 5\frac{1}{2}$ ;  $7 \times 4$ .

*بحر الجواهر*

### BAHR-UL JAWAHIR.

A dictionary of technical terms relating to medical science.

Author: Muḥammad bin Yûsuf-ut-Ṭabîb ul-Harawî *محمد بن يوسف الطبيب الهروي*.

Beginning:—

*حمد العلام احدى ذرى الانعام تحقيق الشيخ*.



The work begins with an Arabic preface in which the author dedicates the work to Zahir-ud-Din Muhammad, better known as Amīr Beg, whose name is introduced thus:—

• ظہیر الدولۃ و السعادۃ و الدنیا و الدین محمد المشتہر بامیر بیگ

It is doubtful whether the present author is the son of the well-known physician Yūsuf bin Muhammad who flourished under Bābur and Humāyūn and wrote several medical works (see No. 976).

The work is arranged in alphabetical order and comprises the names of drugs with their uses, botanical and anatomical terms, the various diseases, etc., etc.

Edited by Hukeem Abdool Mujeed, Calcutta, 1830.

A very incorrect copy, written in bad Ta'liq, with marginal notes.

Not dated; 19th century.

### No. 979.

fol. 258; lines 21; size  $9 \times 6\frac{1}{4}$ ;  $7 \times 3\frac{1}{4}$ .

The Same.

Another copy of Muhammad bin Yūsuf's Baḥr-ul Jawāhir, beginning as above.

The names of drugs, arranged in alphabetical order, are written in red.

Written in fair Naskh.

Not dated; 19th century.

### No. 980.

fol. 66; lines 15; size  $8\frac{1}{4} \times 5$ ;  $5 \times 2\frac{1}{4}$ .

مطلب المباشرين

### MAṬLAB-UL MUBASHIRĪN.

A treatise on sexual intercourse and treatment for increasing or restoring virile power.

Author: Muhammad Ḥakīm Gilānī محمد حکیم گیلانی.

Beginning:—

حمد و سپاس و ثنای بی قیاس صانع حکیمی را کہ بید قدرت و بقلام

ارادت الخ •

The royal personage to whom the work is dedicated is Mirân Muhammad Shâh, whose name is introduced after a series of hon-  
orific titles. He is probably identical with Mirân Muhammad Shâh  
Fârûqi of Gujarât, who reigned from A.H. 943-944 = A.D. 1536-1537.

The work is divided into four *Fann* and a *Khâtimah*, each *Fann*  
consisting of several *Fasl*.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 981.

fol. 121; lines 19; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

قرا بادین شفائی

QARÂBÂDÎN-I SHIFÂ'Î.

A pharmacopœia or description of medical drugs, arranged in  
alphabetical order according to the first letter.

Author: Muzaffar bin Muhammad ul-Husayni ush Shifâ'î مظفر بن  
محمد الحسینی الشفائی \*

Beginning:—

الحمد لله الحكيم العليم والصلاة على ..... وبعد پوشیده نماید

که فقیر حقیر مظفر بن محمد بن الحسینی الشفائی الخ \*

The author was a native of Kâshân, and died in A.H. 963 = A.D.  
1556. See Rieu ii, p. 474; Ethé, Bodl. Lib. Catalogue, No. 1594;  
Ethé, India Office Lib. Catalogue, Nos. 2310-2312; Āṣaf Lib. vol. i,  
p. 964. Lithographed (on margin of Dakâ Ullah Khân's قرا بادین ذکائی  
on the same subject), Dihli, 1865.

The first drug described is انوش دارو.

Written in a learned Ta'liq, with marginal notes and emend-  
ations.

Not dated; 18th century.

A note on the fly-leaf at the beginning says that this MS. be-  
longed to the donor's brother Muhammad Ismâ'îl bin Maulavi Shaykh  
Muhammad Baksh Khân Siddiqi.

Another note on the same page is dated 15 Shawwâl, A.H. 1186.

## No. 982.

fol. 96; lines 19; size  $10\frac{3}{4} \times 5\frac{1}{4}$ ;  $7\frac{1}{4} \times 3\frac{3}{4}$ .

The Same.

Another copy of *Shifâ'i's* *Qarâbâdin*, beginning as above.  
Spaces for headings are left blank in the latter half of the copy.

Written in ordinary *Nasta'liq*.

Dated 9 *Ramadân*, year not given, apparently 19th century.

Scribe: کرم الدین ولد شیخ صبیح الدین بن شیخ بدرالدین.

## No. 983.

fol. 170; lines 11; size  $8\frac{3}{4} \times 4\frac{1}{2}$ ;  $5\frac{3}{4} \times 3$ .

The Same.

Another copy of *Shifâ'i's* *Qarâbâdin*, beginning as usual.

Written in fair *Ta'liq*.

Not dated; 19th century.

## No. 984.

fol. 135; lines 25; size  $9\frac{1}{4} \times 7$ ;  $7 \times 4\frac{1}{2}$ .

انیس الالطب

## ANÎS-UL-ATİBBÂ.

A fragment of a manual of medicine.

Author: Abul Khayr Muḥammad bin Muḥammad ul-Fârist

، ابو الخیر محمد بن محمد الفارسی

Beginning:—

حمد نا محدود قادری حکیم را سزاوار است که مصور صنعتش از

ترکیب اجسام متخالفه الم \*

The work is divided into two *Şahîfah*, each consisting of numerous subdivisions:

*Şahîfah* I on theoretical medicine, fol. 2<sup>a</sup>. در طب نظری

*Şahîfah* II on practical medicine, fol. 72<sup>b</sup>. در طب عملی



The general arrangement is that diagnosis of diseases is given first; after which follows the 'symptoms' and then 'treatment.'

The MS. is defective towards the end, nearly one-fourth of the second *Ṣahīfah* being missing. There are several *lacunae* in the copy, and the folios are misplaced in several places.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 16th century.

### No. 985.

fol. 24; lines 18-23; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 4\frac{1}{4}$ .

مفردات

### MUFRIDÂT.

A medical tract treating for the most part of simple medicaments, but also of some compound medicaments for various diseases of the human body from the head downwards.

Author: Muḥammad Ma'ṣûm bin Sayyid Ṣafâ'i ul-Ḥusayni ut-Turmuḍî ul-Bhakarî with the poetical *nom de plume* Nâmi: معصوم بن سيد صفای الحسینی الترمذی املاً و البکری مسکناً و النامی تخلصاً.

Beginning:—

محمد خداوند گو کش بدر کبریا هست برابر بهم حشمت شاه و گدا

The author, already mentioned in connection with his more popular work *Tārikh-i Sind* (see No. 599), says in the preface to the present work that he compiled it from the *Ikhtiyârat-i Badî'i* and some other medical works for the convenience of medical students. At the end the work is called *ṭib Nâmi*, which, however, seems to be another work of the author.

It is divided into twenty-six *Bâb*, each consisting of several *Faṣl*. Each *Faṣl* is devoted to a particular disease, under which its remedies are given.

Written in ordinary Ta'liq.

Dated Shawwâl, A.H. 1110, the 23rd regnal year of 'Âlamgîr.

The MS. is in a damaged condition, the folios having separated from the binding.

## No. 986.

fol. 158; lines 9; size  $9 \times 6\frac{1}{2}$ ;  $5\frac{3}{4} \times 3\frac{3}{4}$ .

A treatise on sexual science, with medical advice.

Author: Tâhir طاهر.

Beginning:—

خدای که دیده نمی شود و صورت و شکل ندارد •

In the beginning the author speaks of the Emperor Jahângir in the present tense, and to him he, most probably, dedicated the work:

نور الدین محمد جهانگیر بادشاه زهی پیدایش و زندگانی ثمره  
بخش..... چهار بید که عبارت از کتاب هندی آسمانی است بدل  
میدارند و شب و روز در آرام و فراغت میگذرانند و اثر غم و الم در خواب  
هم نمی بینند •

Later on the author says that he composed the work in 1678 Hindi year; (i.e., the Bikramâjit Sanbat) = A.D. 1622. He divided it into nine *Faṣl*.

The style is bad and confusing.

Written in fair Ta'liq.

Dated 21 Jumâdâ I, A.H. 1238.

## No. 987.

fol. 75; lines 17; size  $8 \times 5$ ;  $6 \times 3\frac{1}{2}$ .

دستور الاطبا

## DASTÛR-UL-AṬIBBÂ.

A treatise on medicine according to the Indian system.

Author: Muḥammad Qâsim Hindû Shâh Astarâbâdi, better known as Firishtah فرشته المعروف به فرشته استرآبادی.

The MS. is defective towards the beginning, and opens abruptly with the following words:—

..... و از خود بر صفحه روزگار یادگاری گذارم •

The author, well known for his popular general history of India تاریخ فرشته, has already been noticed in this Catalogue, No. 538.



The work also styled اختيارات قاسمی, consists of a *Muqaddimah*, three *Maqālah* and a *Khātimah*, described in Rieu, Suppl. p. 113; Ethé, India Office Lib. Catalogue, Nos. 2318-2324; W. Pertsch, Berlin Catalogue, p. 580; Ethé, Bodl. Lib. Catalogue, No. 1601. Comp. also Hāj. Khal. iii, p. 225.

The present MS. comprises only the first *Maqālah* on simple drugs and ailments, arranged in alphabetical order.

The MS. is in a damaged condition, and there are *lacunae* in several places.

Written in ordinary Nasta'liq.

Not dated; 17th century.

### No. 988.

fol. 110; lines 19; size  $9\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

الفاظ ادويه

## ALFĀZ-I ADWIYAH.

A description of drugs.

Author: Nūr-ud-Dīn Muḥammad 'Abd Ullah bin Ḥakīm 'Ayn-ul-Mulk Shīrāzī نور الدين محمد عبد الله بن حكيم عين الملك شيرازي.

Beginning:—

هو الله احد الله الصمد كه پايه حقيقت بيچونيش از دايره  
دريافت و احاطه شناخت برتر است الخ \*

Muḥammad 'Abd Ullah, who edited the private letters of his uncles Abul Faḍl and Fayḍi (see Ethé, Ind. Office Lib. Catalogue, Nos. 287 and 1479) and is himself the author of several *Inshās* (see Ethé, India Office Lib. Catalogue No. 2066) as well as of the Sūfī work مراتب الوجود, noticed in the aforesaid Catalogue No. 1925, 15, says in the preface to the present work that he wrote it at the time of the accession of Shāh Jahān, A.H. 1038 = A.D. 1628, for which year the title of the work forms a chronogram. The author further adds that he has taken the medical terms from the Greek, Arabic, Latin, Spanish, Hebrew, Syriac, Berber, Turkish, Persian and Hindi languages.

The work is divided into a *Muqaddimah*, a *Natījah* and a *Khātimah*, as follows:—

*Muqaddimah* in four *Fā'idah*, fol. 4<sup>b</sup>.



*Natijah*: Dictionary of drugs, arranged in alphabetical order, according to the first and second letters of each word, fol. 10<sup>a</sup>.

*Khâtimah*, on six useful medicaments not found in ancient works, fol. 99<sup>b</sup>.

The author uses the following abbreviations in the work:—

یدوست = ی ; رطوبت = ر ; برودت = ب ; حرارت = ح ; طبع = ط ;  
بدل = ل ; مصلح = ص ; شربت = ش ; قوت = ق ; معتدل = مع

For other copies see Ethé, Bodl. Lib. Catalogue Nos. 1603 and 1604; Ethé, Ind. Office Lib. Cat. Nos. 2325-2327. Another medical work by this author, entitled *قسطاس الاطبا*, composed, A.H. 1050 = A.D. 1640, is noticed in W. Pertsch, Berlin Catalogue, p. 587.

The *Alfâz-i Adwiyah* has been lithographed in Delhi and Madras, A.H. 1265; with an English translation by F. Gladwin, Calcutta, 1793. For other editions see Catalogue of Printed Books in the Brit. Mus. by Edwards, p. 442.

Written in ordinary Nasta'liq.

Dated Şafar, the fifth regnal year of 'Ālamgīr II.

Scribe: کریم الدین ولد شیخ صبیح الدین بن شیخ بدر الدین باشندہ قصہ منیر.

### No. 989.

fol. 358; lines 15; size  $4\frac{1}{4} \times 5$ ;  $6 \times 3$ .

قرابادین معصومی

### QARÂBÂDÎN-I MA'ŞÛMÎ.

A treatise on compound medicaments.

Author: Ma'şûm ibn Karīm-ud-Dīn ush-Shūstari ush-Shirāzi  
معصوم ابن کریم الدین الشوسترى الشيرازى

Beginning:—

تعمیدی کہ لسان اعتذار تذکار مسبحان صوامع افلاک در اظهار و  
تکوار آن بعجز قابل و معترفت الخ \*

The author tells us in the preface that he compiled this work from several old and modern works, with some useful additions of his own, in A.H. 1059 = A.D. 1649, and divided it into a *Muqaddimah*, seven *Maqalah* and a *Khâtimah*, fully enumerated at the beginning.

A copy of the work is mentioned in Āsaf Lib. vol. i, p. 966.

Written in ordinary Nasta'liq with an illuminated head-piece.  
Dated A.H. 1114.

No. 990.

fol. 399; lines 15; size  $9\frac{1}{2} \times 5\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of Ma'sûm's Qarâbâdin, beginning as above.  
This copy is slightly defective towards the end.

Written in ordinary Ta'liq.

Not dated; 19th century.

The MS. is wormed.

A seal of **شاه واجد حسین شطاری**, dated A.H. 1258, is found at the beginning of the copy.

No. 991.

fol. 177; lines 17; size  $7\frac{1}{4} \times 4\frac{3}{4}$ ;  $6 \times 4$ .

The Same.

Another copy of Ma'sûm bin Karîm-ud-Dîn's Qarâbâdin.

The present copy lacks a few lines at the beginning, and opens thus:—

• اما بعد بررالی صواب ذمائی خردمندان خورده بین

Corresponding to line 4, fol. 2<sup>b</sup> of the preceding copy.

Written in a careless Ta'liq.

Not dated; 19th century.

The MS. is in a damaged condition.

No. 992.

fol. 284; lines 25; size  $13\frac{1}{2} \times 8$ ;  $10\frac{1}{2} \times 5$ .

علاجات دارا شکوهی

‘ILÂJÂT-I DÂRÂ SHIKŪHÎ.

An encyclopædic work on medicine, in two separate volumes.

The volumes form only a portion of the entire work. The first volume has two endorsements, viz. **دارا شکوه** and **نسخه دارا شکوهی**. On

the title-page of the second volume the work is called *ذخیره دارا شکوهی*, but in the opening line of the same volume the title given to the work is *علاجات دارا شکوهی*. A medical work, called *علاجات دارا شکوهی*, containing similar matters and with the same arrangement, is noticed in Blochet, vol. ii, pp. 103-104, and it seems evident that the two are identical.

According to Blochet the *‘Ilājāt-i Dārā Shikūhī* was composed by Nūr-ud-Din Muḥammad ‘Abd Ullah Ḥakīm *Shirāzi* نورالدین محمد عبد الله حکیم شیرازی, and dedicated to Prince Dārā Shikūh. Blochet’s copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten *Guftār*, subdivided into several *Asrār*.

## Vol. I.

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers:—

سخن سیوم در تدبیر مسافران و اصحاب عساکر مشتمل بر پنج حرف -  
اگر نیت سفر دراز دارد اول قصه کند پس مسهل خورد الخ \*

Then follows the third *Asrār*, in two *Tadbīr*, as follows:—

*Tadbīr* I, fol. 3<sup>a</sup>, on edibles ماکول, such as grains, meat, fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind, etc., etc.

*Tadbīr* II, fol. 80<sup>b</sup>, on potables مشروب, such as beverages, agreeable drinks, etc., etc. It ends with some prescriptions and remedies for particular diseases.

Written in ordinary Ta’liq.

Not dated; apparently 19th century.

## No. 993.

fol. 553; lines 12-17; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

علاجات دارا شکوهی

‘ILĀJĀT-I DĀRĀ SHIKŪHĪ.

## Vol. II.

This MS., which is endorsed on the title-page ‘the second volume of the *ذخیره دارا شکوهی*, contains only a portion of it and begins at once with the eighth *Guftār* thus:

گفتار هشتم علاجات دارا شکوهی در استعمال و قصد و حجامت \*



The earlier part of this volume treats of the anatomy of the human body, containing descriptions of the various nerves, veins, muscles, etc., venesection and phlebotomy. It ends with the thirty-fourth *Asrār*. The latter portion contains for the most part prescriptions, arranged under the various diseases for which they are intended.

Full-sized anatomical illustrations are given on foll. 20<sup>b</sup>, 27<sup>b</sup>, and 36<sup>b</sup>.

Written in ordinary Ta'liq.

Dated 19 Jumādā II; year illegible. Apparently 18th century.

No. 994.

foll. 357; lines 24; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{2} \times 3\frac{3}{4}$ .

تحفة المومنين

TUHFAT-UL-MU'MINÎN.

The well-known work on materia medica.

Author: Muḥammad Mu'min Ḥusaynī Tanakâbunī معتمد مومنین  
حسینى تانکابنى \*

Beginning:—

سبحانک اللهم یا قدوس و یا طیب الفوس \*

The author's father (Mir Muḥammad Zamân Tanakâbunī) and grandfather were the court physicians of the Ṣafawī kings. The work is dedicated to Shâh Sulaymân (A.H. 1077-1105 = A.D. 1666-1694), to whose court the author was attached. We learn from the preface that the author's main object in writing the present work was to correct the errors and the inaccuracies which he noticed in the *Ikhtiyârât-i Badi'i* (see No. 968 in this Catalogue). He based it on the Arabic medical work entitled *معالم السبع الطیب جملة*, also styled *جامع بغدادی*, and several other Arabic and Indian medical treatises.

For full particulars see Rieu ii, p. 476; Ethé, Bodl. Lib. Catalogue, Nos. 1605-1608; Ethé, India Office Lib. Catalogue, 2328-2335; W. Pertsch, Berlin Catalogue, pp. 584-587. See also *Kashf-ul-Hujub*, fol. 31<sup>a</sup>. Lithographed in Delhi, A.H. 1266; Işfahân, A.H. 1274, and (Persia), A.H. 1284.

The work is divided into two parts. The first, containing five chapters, is called *Tashkhiş* and the second, called *Dasturât*, consists of three *Qism* of which the third is wanting in the present and all copies extant.

At the end is found a section called دستور العمل on the different kinds of fever, consisting of a *Muqaddimah*, five *Fasl*, and a *Khâtimah*, beginning :—

و هو يشفى بلطفه الكريم \*

Written in small Nasta'liq with an illuminated head-piece.

The colophon on fol. 349<sup>b</sup> is dated 6 *Dulqa'd*. The year is not given, apparently 18th century.

Explanatory marginal notes, written in the same hand as the text, are found throughout.

The seals of Sayyid *Khurshid Nawwâb* and Sayyid *Vilâyat 'Ali Khân* of Patna are affixed at the beginning and end of the copy.

### No. 995.

fol. 298; lines 24; size  $12\frac{1}{4} \times 8\frac{1}{4}$ ;  $9 \times 5\frac{1}{4}$ .

The Same.

Another copy of Mu'min Husayni's *Tuḥfat-ul Mu'minin*, beginning as above.

The *Dastûr-ul 'Amal* is wanting in this copy.

Written in fair Naskh.

Dated 4 *Shawwâl*, A.H. 1130.

Scribe : ابن ملا بروز رستم.

The seals of Sayyid *Khurshid Nawwâb* and of Sayyid *Vilâyat 'Ali Khân* of Patna are found at the beginning and end of the copy.

### No. 996.

fol. 459; lines 19; size  $11\frac{1}{4} \times 7\frac{1}{4}$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

The Same.

Another copy of the same *Tuḥfat-ul Mu'minin*, without the *Dastûr-ul 'Amal*.

Written in ordinary Ta'liq within coloured borders with an illuminated head-piece.

Dated 24 *Muharram*, A.H. 1240.

Scribe : نوازش حسین انصاری.

No. 997.

fol. 428; lines 19; size  $9\frac{1}{4} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{4}$ .

The Same.

A defective copy of the same *Tuḥfat-ul Mu'minin*, beginning as usual.

It breaks off with the third *Tashkhis* on the nature and properties of simple drugs and ailments, arranged in alphabetical order. The last two *Tashkhis* of the first part and the entire second part are wanting.

Written in ordinary Ta'liq.

Not dated; early 19th century.

No. 998.

fol. 173; lines 17; size  $9\frac{1}{4} \times 6$ ;  $7 \times 4\frac{1}{4}$ .

The second *Qism* of the *Dastūrât* of the *Tuḥfat-ul Mu'minin* on compound medicaments.

Beginning:—

قسم ثانی از دستورات جامع موسوم بتحفة المومنین که آن  
مشمول است بر تشخیصات و دستورات در بیان اعمالی که متعلق است  
بادریه مرکبه \*

Written in ordinary Ta'liq.

Dated Monday 3 *Sha'bân*, the forty-fifth year of *Shāh 'Ālam's* reign.

No. 999.

fol. 404; lines 15; size  $9\frac{1}{4} \times 6$ ;  $7 \times 3\frac{3}{4}$ .

قرابادین جلالی

QARÂBÂDÎN-I JALÂLÎ.

A work on compound medicaments.

The name of the author is partly wormed. The portion extant is *Hajî Jalâl bin Amin-ut Ṭabîb ul-Murshidî ul-Kâzarunî* حاجی جلال بن امین الطیب المرشدی الکازرونی.



Beginning:—

الحمد لله رب العالمين ..... أما بعد بدانکه این مقالات

دوم از کتاب احتیارات بدیعی که ذکر کرده در مرکبات الهی \*

The author tells us in the preface that the author of the *Ikhtiyārāt-i Badī'i*, d. A.H. 806 = A.D. 1403, (see No. 968) had omitted a good deal in his second *Maqālah* on compound medicaments. Our author therefore removed the deficiencies of the said work by additions from other medical works, as well as from the experience he had gained from experts, and thus compiled the *Ikhtiyārāt-i Badī'i* in its complete form. It is further said that Hāji Jalāl prefixed a *Muqaddimah* to the first *Maqālah*, and at the end of each *Bāb* added a *Faṣl* from the *Dakhirah-i Khwārazm Shāhi* (see No. 962).

A copy of this work is mentioned in Āṣaf Lib. vol. i, p. 964.

The MS. is defective towards the end, and headings are omitted in many places.

Written in ordinary Ta'liq.

Not dated; 19th century.

### No. 1000.

fol. 48; lines 22; size 7 × 4; 5½ × 2½.

خرقه

### KHIRQAH.

A treatise on sexual intercourse.

Author: Murtaḍā Qulī Shāmlū مرتضی قلی شاملو.

Beginning:—

سبحان الله رنگ آمیزی بساط حمد و سپاس حکیمی که خرقه

معرفت را بر قامت صحیح مزاجان الهی \*

The author's father, Hasan Beg Shāmlū, was the governor of Khurāsān, and died towards the end of Shāh Ṣafī's reign (A.H. 1038-1052 = A.D. 1629-1642). Murtaḍā Qulī flourished under Shāh Sulaymān (A.H. 1077-1105 = A.D. 1667-1694), who appointed him to the government of Qum. He was a good poet, and also wrote a beautiful Shikastah hand.

The work, dedicated to Shāh Sulaymān, is divided into thirty sections termed *baghe*. See Rieu ii, p. 794.

There is a lacuna after fol. 47.

Written in fair Naskh.

Not dated; 18th century.

The seals of the last two ex-kings of Oude are found at the end of the copy.

No. 1001.

fol. 372; lines 23; size  $11\frac{1}{4} \times 6\frac{3}{4}$ ;  $7\frac{1}{4} \times 4$ .

طِبُّ اكْبَرِي

# TİBB-I AKBARÎ.

A work on the symptoms of diseases and their treatment, translated, with additions, from the Arabic work شرح اسباب و علامات of Nafis bin 'Iwâḍ Kirmânî (d. after A.H. 850 = A.D. 1446).

Translator: Muḥammad Akbar, commonly called Muḥammad Arzâni, bin Ḥâjî Muqīm مقیم ارزانی بن حاجی محمد اکبر عرف محمد.

Beginning:—

صَحِيحُ تَرْوِيْنِ كَلَامِيْ كِه مَشَامِ نَاطِقَةُ دَانِشِ اَيْنِيْنَ رَا كِه اَيْنِيْغَةُ اِدْرَاكِ  
مَحْسُوسَاتِ وَ مَعْقُولَاتِ اسْتِ اَلْعَمِ \*

The title of the work, given in the preface to this copy, is طِبُّ اكْبَرِ.

The translator, a renowned physician of India, flourished in the reign of Aurangzib, to whom the work is dedicated. He left several other medical works; viz. مِيزَانُ الطَّبِّ (see No. 1005), مَجَرِيَاتِ مَفْرُوحِ الْقُلُوبِ (lith. Bombay A.H. 1286; Lucknow, A.H. 1280), طِبُّ الْاَكْبَرِي (lith. Lucknow, 1882), and تَعَارِيفُ الْاَمْرَاضِ - طِبُّ النَّبِيِّ (see No. 1004).

Muḥammad Akbar completed the translation in A.H. 1112 = A.D. 1700. For other copies see Rieu ii, p. 478; Ethé, India Office Lib. Catalogue, Nos. 2339 and 2340. Printed in Calcutta, 1830; in Delhi, A.H. 1265; in Madras, A.H. 1264; Bombay, 1275 and 1279; in Lucknow, A.H. 1272 and 1289; in Teheran, A.H. 1275; Lahore, 1911.

The work is divided into twenty-seven *Bâb* and a *Khâtimah*, described in Ethé, India Office Lib. Catalogue *loc. cit.*

Marginal notes and emendations, written in the same hand as the text itself, are occasionally found.

Written in small Nasta'liq within coloured borders with the headings in red.

Dated, on fol. 369<sup>b</sup>, 21 Jumâdâ I, A.H. 1242.

### No. 1002.

fol. 452; lines 23; size  $12\frac{3}{4} \times 7\frac{1}{4}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

The same.

Another copy of Muḥammad Arzâni's *Tibb-i-Akbari*, beginning as above: *مصنوع ترین کلامی الخ*.

Written in bad Indian Ta'liq within coloured borders.

Not dated; apparently latter half of the 19th century.

### No. 1003.

fol. 269; lines 23; size  $12\frac{3}{4} \times 9\frac{1}{2}$ ;  $10 \times 7$ .

The same.

Another copy of the preceding work, beginning as usual.

A detailed index of the contents is prefixed.

Written in ordinary Ta'liq with the headings in red. Marginal notes and emendations are found here and there. The seals and signatures of sayyid Khwurshid Nawwâb and Sayyid Vilâyat 'Alī Khân of Patna are found in the copy.

Written in Indian Ta'liq.

Not dated; apparently early 19th century.

### No. 1004.

fol. 217; lines 19; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 4$ .

قرا بادین قادری

### QARĀBĀDĪN-I QĀDIRĪ.

A work on compound medicaments by the same Muḥammad Akbar Arzâni.

Beginning:—

ثناى كه شايدان جناب مستطاب حضرت الهى تعالى است الخ



In the preface the author after enumerating his previous six compositions, viz. *میزان الطب - مفرح القلوب - طب الاكبر - تلخيص طب النبى* - *میزان الطب* - *مفرح القلوب* - *طب الاكبر* - *تلخيص طب النبى* and *تعاريف الامراض*, says that he commenced to write the present work in A.H. 1126 = A.D. 1714, and according to Rieu ii, p. 480, he was still engaged on it in A.H. 1130 = A.D. 1718.

According to the preface the work is divided into twenty-two *Bâb*, but the present MS. comprises the first thirteen only.

The author says that he belonged to the Qâdiri order, and therefore entitled the work after the holy name of the great saint 'Abd-ul Qâdir Jilânî.

Comp. Ethé, India Office Lib. Catalogue, No. 2344.

Printed in Bombay A.H. 1277 and in Delhi, A.H. 1286; Lucknow, 1886.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1005.

fol. 519; lines 9; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$

میزان طب

MIZÂN-I ṬIBB.

A hand book of medicine by the same Muḥammad Akbar.

Beginning:

الحمد لله رب العالمين..... اما بعد العبد الجانى محمد

ارزاني المسمى به محمد اكبر ميگويد \*

In the short preface the author tells us that he wrote this *مختصر* or manual for the use of his own children and other students of medicine.

The work is divided into three *Maqûlah*, as follows:—

I. On the symptoms and qualities of heat, cold, moisture and dryness, fol. 2<sup>a</sup>.

II. On simple and compound medicaments, fol. 5<sup>a</sup>.

III. On diseases and their treatment, fol. 59<sup>b</sup>.

See Rieu ii, p. 479; Ethé, Bodl. Lib. Catalogue, No. 1612 Lithographed, Calcutta, 1836; Cawnpore, 1876; and Lucknow, A.H. 1318.

Written in large Indian Ta'liq.

Not dated; 19th century.

No. 1006.

fol. 168; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

شفاء القلوب

## SHIFÂ-UL QULÛB.

A medical tract.

Author: Ahmad-ut-Tabib ul-Barjandi, better known as Jalâl-ud-Din.

احمد الطيب البرجندی الشهير بجلال الدين \*

Beginning:—

\* محمد مقدس اساس و سپس بيقيناس حكيمى را رواست الن \*

The author tells us in the preface that he wrote this work for 'Umdat-ul-Mulk Nawwâb Amîr Khân, to whom he presented it on the occasion of his (Nawwâb's) visit to Kâbul. This Amîr Khân, a favourite of Muḥammad Shâh, was appointed Governor of Allahâbâd in A.H. 1152 (A.D. 1739) and died, A.H. 1159 (A.D. 1747). See Beale's Biographical Dictionary, p. 71.

The work is divided into a *Muqaddimah*, three *Bâb* and a *Khâtimah*, with numerous subdivisions styled *Maqâlah*, *Faṣl*, *Manja'at*, *Maṭlab*, *Bahṣ*, *Qâ'idah*, *Fâ'idah*, *Qânûn*, *Fann* and *Ta'lim*:

Contents:—

on fol. 6<sup>a</sup>.

مقدمه در بيان شرف علم طب و تعريف آن

fol. 7<sup>b</sup>.

باب اول در حفظ صحت

fol. 46<sup>b</sup>.

باب دوم در كيفيت علاج

fol. 92<sup>a</sup>.

باب سوم در ادويه و اعذبه مفرده و مركبه

fol. 161<sup>b</sup>.

خاتمه در متفرقات

The paper towards the beginning of the MS. is getting brittle, and the writing in many places is illegible. The latter portion, fol. 122-168, is supplied in a later hand. The MS. is slightly defective towards the end, and breaks off with the words:—

\* ..... و يك قسم را بطعام اميزن كه بخورد وى ميدهد و نصف ديگو..... \*

Written in fair Naskh.

Not dated; 18th century.

No. 1007.

fol. 321; lines 25; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

مخزن اسرار اطبا

# MAKHZAN-I ASRÂR-I AṬIBBÂ.

An encyclopædia of medical science.

Author: Muḥammad Mahdi bin Muḥammad Ja'far bin Muḥam-

mad Hasan Ṭabīb محمد مهدی بن محمد جعفر بن محمد حسن طبیب.

Beginning:—

محمد متکثره مرخالی را که از کمال بدایع مخلوقات انسانرا

لباس ولقد کرمنا بنی آدم پوشانید الخ \*

The author says in the preface that he compiled the work in Persian from trustworthy works of ancient and modern physicians.

The date of composition, expressed by the title, is A.H. 1170 = A.D. 1757.

The work consists of four *Fann*, each of which comprises numerous subdivisions termed *Muqaddimah*, *Maqâlah*, *Maqad*, *Bâb*, *Matlab*, and *Faṣl*, fully enumerated at the beginning. They are as follows:—

I. Definition and utility of medicine; composition and structure of the human body and its organs; health, its preservation and general treatment, etc., fol. 3<sup>a</sup>.

II. Compound medicaments, arranged in alphabetical order. fol. 45<sup>b</sup>.

III. Simple medicaments, in alphabetical order, fol. 308<sup>b</sup>.

The MS. is defective towards the end. It breaks off at the beginning of the third *Fann* with the word بارز. So the greater portion of the third *Fann* and the whole of the fourth are wanting.

Written in minute Nasta'liq.

Not dated; 19th century.



No. 1008.

foll. 251; lines 15; size 12×6; 8×4½.

خلاصۃ العیش عالم شاهی

## KHULĀṢAT-UL 'AYSH-I 'ĀLM SHĀHĪ.

An exhaustive work on sexual intercourse and similar matters.

Author: Maẓhar Muẓaffar مظفر.

Beginning:—

حمد بقیاس و ستایش با سپاس آفریدگاری را سرزد که خلقت انسان را

الخ \*

From the wordy preface, mostly devoted to the praise of the reigning sovereign Shāh 'Ālam, to whom the work is dedicated, we learn that the author wrote it in A.H. 1177 = A.D. 1763, 1764, the fifth regnal year of that king.

The work consists of two *Maṭlab*, each subdivided into twenty *Bāb*. A complete index, with reference to the pages, is given on foll. 4<sup>a</sup>–6<sup>a</sup>.

*Maṭlab* I. fol. 4<sup>a</sup>.

مطلب اول مبني بر احوال و صفات آرایش مردان و حسن معاشرت و مباشرت ایشان با زنان و بیان مقویات باهییه از ادویه و اغذیه و غیر آن \*

*Maṭlab* II. fol. 64<sup>a</sup>.

مطلب ثانی مختص از برای زنان و بیان مدارای تزئین اعضای ایشان و صفات زیب و پیرایه با حسن معاشرت و مباشرت و آداب اوصاف خلوت و ذکر اسرار و حکایات و حرکات و سکونات ایشان که باعث تصحیک باهییه مردان بوده باشد \*

A copy of the work, without the author's name, is noticed in Ethé, Bodl. Lib. Catalogue, No. 1628.

Written in fair Indian Ta'liq within coloured borders with an illuminated head-piece and a double-page 'Unwān.

Dated Friday, 12 Rajab, A.H. 1189.

Scribe: میر هدایت الله.

No. 1009.

fol. 167; lines 15; size  $9\frac{1}{2} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

تاليف شريف

TĀLĪF-I SHARĪF.

Indian materia medica or a dictionary of simple medicaments.

Author: Hakim Muḥammad Sharif Khān son of Hādīq-ul Mulk  
 حکیم محمد شریف خان ولد حادق الملک. He died in A.H. 1231 = A.D. 1815.

Beginning:—

برک درختان سبز در نظر هوشیار - گلہای گوناگون و درختہای موزون  
 دلیلیست سلط و برہانہست قاطع النج \*

In the preface the author says that the use of Indian drugs in the prescriptions of his ancestors obliged him to have recourse to Hindi works and therefore he, for convenience sake, thought of writing a work on Indian materia medica on the model of اختیارات and تحفۃ المؤمنین. He further adds that as the works دستور المنود and دارا شکوفی were not up to the mark he removed their deficiencies in the present work. For the names of drugs, he says, he has followed the usage current in Shāhjahānābād.

The British Museum copy, Or. 1696, contains a dedication to Shāh 'Ālam (A.H. 1173-1221 = A.D. 1759-1806), and the author's علاء الامراض (See No. 1010) expresses by its title the date of composition, A.H. 1177 = A.D. 1763, 1764.

The names of drugs, arranged in alphabetical order, are followed by their descriptions, properties and uses.

A copy of the work is noticed in Rieu ii, p. 842. Lithographed in Delhi with the الفاء الادویہ, A.H. 1265. A second edition, lithographed in Delhi, A.H. 1280, contains also the خواص الجواهر or رسالۃ چوبچینی - رسالۃ وبا. and five works of Gulām Muḥammad Khān, viz. رسالۃ خنئی and رسالۃ زبدۃ الحقایق - رسالۃ ماکول ومشروب. An English translation, entitled "the Taleef Shereef, or Indian materia medica," was published by Dr. George Playfair, Calcutta, 1833.

The author's medical tract عجالۃ نافعہ was lithographed, Lucknow, 1873.

Written in ordinary Nasta'liq.

Not dated; 19th century.

## No. 1010.

foll. 477; lines 18; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

تلاچ الامراض

## 'ILĀJ-UL AMRĀD.

A work on compound medicaments.

Author: Hakim Muḥammad Sharif Khān حکیم محمد شریف خان

Beginning:—

در فیض است منشی از کشایش نا امید اینچا.....مفرحی

که باعث تفریح قلوب سودا زدگان الم \*

Muhammad Sharif Khān, son of Muḥammad Akmal Khān, who has already been mentioned (No. 1009) in connection with his other medical work تالیف شریف, says in the preface to the present work that in his youth he had written glossaries on شرح موجز که, etc., and had collected the prescriptions of his deceased grandfather, father, uncle and others, but, owing to adverse circumstances, could not make proper use of them until he was persuaded by his father and some of his friends to write the present work. The title علاج الامراض is a chronogram for the date of the completion of the work, A.H. 1177 = A.D. 1763, 1764.

The work is divided into a *Muqaddimah*, twenty *Maqūlah* and a *Khātimah*.

Lithographed, Lucknow, 1879; Delhi, A.H. 1303.

Written in hasty Ta'liq.

Dated 9th April, 1813.

Scribe: خزانچی لعل ولد دکنپت زای بن هیرا لعل کاتبه ثاکر ساکن  
چکله سکندر آباد \*

## No. 1011.

foll. 535; lines 19; size  $9\frac{1}{4} \times 5\frac{3}{4}$ ;  $8 \times 4$ .

ریاض الفوائد

## RIYĀD-UL FAWĀ'ID.

A thesaurus of medical science.

Author: Muḥammad Amān bin Muḥammad Afḍal bin Muḥam



mad 'Arif bin Muhammad Husayn Mirzâ bin Muhammad Tûlak  
Sultân, governor of Tâliqân محمد امان ابن محمد افضل بن محمد عارف  
بن محمد حسين ميرزا بن محمد تولک سلطان والى تالقان \*

Beginning :—

سپاس بيقديس مريحيمى را که مغمومان الم عصيان را به دروى  
شفاء رحمت نجات بخشیده الهم \*

In a short preface the author tells us that he studied the science of medicine under Shaykh 'Abd-ul Latif bin Shaykh 'Abd-ul Haq, and wrote the present work for the benefit of the public.

The work consists of a *Muqaddimah*, two *Fann* and a *Khâtimah*, which are enumerated in the preface. Each has numerous subdivisions.

They are as follows :—

*Muqaddimah* on the utility of medicine, fol. 10<sup>a</sup>.

*Fann* I on theoretical medicine, in seven *Maqâlah*, fol. 11<sup>a</sup>.

*Fann* II on practical medicine, also in seven *Maqâlah*, fol. 180<sup>a</sup>.

*Khâtimah* on miscellaneous subjects, relating to the preservation of health, advice to physicians, etc. etc., in twelve *Faṣl*, fol. 523<sup>a</sup>.

A copy of the work is mentioned in Aṣaf Lib. vol. i, p. 956.

Written in ordinary Ta'liq.

Dated A.H. 1187.

# No. 1012.

fol. 73; lines 15; size 10 × 6; 7½ × 4.

غیاثیہ

## GIYÂŞIYÂH.

A hand-book of medicine.

Author: Maḥmûd ibn Ilyâs ush Shîrâzî محمود ابن الیاس الشیرازی

Beginning :

سپاس و ستایش خداوندی را که ذات او بهیچ ذات نماند الهم \*

It is said in the preface that the work is named after Giyâş-ud Dîn Sâlâr, for whom it was written.

It is divided into four *Maqâlah*, as follows :—

I. Theoretical medicine, in eighteen *Bâb* fol. 2<sup>a</sup>.

II. Practical medicine; diseases of the various parts of the body from the head downwards, and their treatment, in fifty-nine *Bâb*, fol. 20<sup>a</sup>.

III. Simple drugs, fruits, etc, in twenty-eight *Bâb*, fol. 44<sup>a</sup>.

IV. Compound drugs, in twenty-two *Bâb*, fol. 54<sup>b</sup>.

Written in ordinary Nasta'liq.

Dated 12 *Shawwâl*, the 18th regnal year (?).

No. 1013.

fol. 41; lines 17; size 9 × 6; 6 × 3½.

خلاصة التشریح

# KHULÂŞAT-UT-TASHRÎḤ.

A treatise on the anatomy of the human body.

Author: 'Abd-ur-Razzâq عبد الرزاق.

Beginning:—

بسم الله الرحمن الرحيم - هست ز اسباب شغای سقیم - لطایف حدیث  
و ثفا حکیمی را سر که بهر تشریح ابدان انسان النج \*

The author tells us in the preface that he learnt the science of anatomy from his master Quṭb-ud-Dīn Muḥammad Âdam, who subsequently gave him a post in the royal hospital, the building of which, says the author, was a most wonderful work of the deceased Sultân. The name of the king to whom the work is dedicated is not mentioned, there being only a series of honorific titles. The author enumerates the following works at the beginning:—

تشریح etc. ذخیره — کامل الصناعة — قانون — تشریح

The work is divided into a *Muqaddimah*, six *Faṣl* and a *Khâtimah*, as follows:—

*Muqaddimah*: the various organs, or component parts of the human body, fol. 3<sup>b</sup>.

*Faṣl* I. Bones, fol. 7<sup>a</sup>.

II. Nerves, fol. 15<sup>b</sup>.

III. Arteries, fol. 19<sup>a</sup>.

IV. Veins, fol. 21<sup>b</sup>.

V. Muscles; fol. 26<sup>a</sup>.

VI. Complex organs, fol. 28<sup>b</sup>.

The *Khâtimah* is wanting.

Written in ordinary Nasta'liq.

Dated *Dulhijjah*, 19th century.

Scribe: سردار رام کاتبه ساکن قصبه تعمیر

No. 1014.

fol. 22; lines 15; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

دستور الفصد

# DASTÛR-UL FAṢḌ.

A treatise on phlebotomy or venesection.

Author: Muḥammad Beg محمد بیگ.

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله ..... اما بعد چنين  
گويد بنده ضعيف عباد الله القوي محمد بيگ غفر الله له و لوالديه  
البح \*

We are told in the short preface that the author compiled this manual from *Dakḥirah-i Khwārazmshāhi* and from other good works, dividing it into six *Bāb*, each consisting of several *Faṣl*. A copy of the work is noticed in *Āṣaf Lib.* vol. i, p. 950.

Written in ordinary T'aliq.

Not dated; 19th century.

No. 1015.

fol. 124; lines 29; size  $13\frac{1}{2} \times 9$ ;  $10\frac{1}{2} \times 6$

شفا خانہ

# SHIFĀ KHĀNAH.

A dictionary of drugs, with the names in Arabic, with the Persian and Hindūstānī equivalents, arranged in alphabetical order.

Author: Sayyid Muḥammad 'Alī Khān Bahādur *alias* Nawwāb Dūlah سيد محمد علي خان بهادر عرف نواب دوله.

There is no preface to the work. It begins at once with the names of the drugs. It consists of two parts:—

I. fol. 1<sup>b</sup>., beginning thus:—

تفصيل ادويه مستعمله كه اول آنها الف است بلحاظ حرف ثانی .

ام يعنى انبه النج \*



II. fol. 117<sup>a</sup>, beginning:—

فهرست ثانی ادویه متعلقه کتاب هذا بطوریکه در کتب دیگر  
مستور است - حرف الالف آبکامه بروزن کار نامه اسم فارسی النج \*

The name of the author is taken from the colophon found at the end of the first part, fol. 116<sup>a</sup>. It is dated Dulhijjah, A.H. 1269.

Written in ordinary Ta'liq.

Scribe : سید محمد علی.

### No. 1016.

fol. 199; lines 21; size  $12 \times 6\frac{1}{2}$ ;  $6 \times 4\frac{1}{2}$ .

قربادین سریانی

### QARĀBĀDĪN-I SURYĀNĪ.

A medical work treating of the preparation of vinegars, beverages, pills, lozenges, electuaries, ointments, and other medicaments.

The name of the author is not given anywhere, and the work begins at once without a preface with the following lines, the title of the work occurring in them:—

قربادین سریانی باب اول از قربادین سریانی که دران فستقدها  
عرق مرکب سرکه و شربیات و زبیات مذکور است \*

The headings of the prescriptions, written in red, are in Syriac, followed by the Persian equivalents, after which the method of preparing the prescription and its effects are given.

Written in ordinary Ta'liq.

Not dated; 19th century.

### No. 1017.

fol. 454; lines 15; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

قربادین کانی

### QARĀBĀDĪN-I KĀFĪ.

An elaborate thesaurus of medical science.

Author: 'Abd-ul Karim, entitled Khāqān Muḥammad Mirzā

عبد الکرم معروف بخطاب Khân ibn Hakīm Muḥammad Yūsuf Khân خاقان محمد مرزا خان ابن حکیم محمد یوسف خان \*

Beginning:—

بعد از حمد و سپاس بی پایان بر آفریننده عالمیان و سرفرازنده آدمیان  
بر ملائک و جنیان النعم \*

The author states in the preface that after acquiring the necessary knowledge of the other branches of literature he applied his mind to the study of medicine—a taste which, he says, he inherited from his father—with the result that he wrote an Arabic work on medicine, entitled خریئة العلاج, (the numerical value of which gives the date of composition, A.H. 1202 = A.D. 1788), at his native place Shāhjahanābād. He then adds that as some useful prescriptions of his own and of other experts could not be included in the work, he thought of writing a detailed work on medical science with the object of removing the want of a work on the subject. He therefore commenced the present composition at Kānpūr in A.H. 1223 = A.D. 1808, and divided it into a *Muqaddimah*, twenty *Bāb* and a *Khâtimah*, fully enumerated at the beginning

The author enumerates the following works as those on which he based his work:—

— مجموعه بقای و دارا شکوهی — تحفة المؤمنین — قرابادین قادری  
— دستور العمل — عجالة نافعة تألیف حکیم شریف خان  
etc. *Shurūḥ* موجز and *Shurūḥ* قانون — طب اکبر — مجربات اکبری — father

The colophon, dated Dulhijjah, A.H. 1224, tends to suggest that the MS. is an autograph copy by the author. This assertion is supported by numerous marginal emendations written in the same hand as the text itself.

Written in ordinary *Ta'liq*.

A seal of Muzaffar Husayn bearing the inscription بر اعدای دین  
is found at the beginning and end of the copy.

No. 1018.

fol. 274; lines 19; size  $12 \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 4$ .

مجربات بو علی خان

**MUJARRABĀT-I BŪ 'ALĪ KHĀN.**

A medical tract, containing tested cures and remedies for all diseases.

Author: Hakīm Bū 'Alī Khān حکیم بوعلیخان.



Beginning :—

الحمد يا من جلى اعيان خرايد النباتات بمواسل النعم \*

The author says in the preface that he long had cherished the idea of writing a medical work, when he was obliged to leave his native country Lahore, and go to Bundelkhand, where he compiled the present work. From a statement on fol. 6<sup>b</sup>, it appears that in A.H. 1219 = A.D. 1804, while the author was staying at Lucknow, he had to go to Bundelkhand by order of John Bailey جان بيلي and Mirzā Ja'far. Towards the end of the copy the date A.H. 1226 = A.D. 1811, is repeatedly mentioned.

The work consists of two *Fann*, each of which comprises a separate volume. The first deals with remedies and cures for special diseases of the human body from the head downwards, and the second with general diseases. The present copy comprises the first *Fann* or the first *Jild*.

The author does not give any title to the work, the one given above is taken from an endorsement on the fly-leaf.

Written in fair Ta'liq.

Not dated; 19th century.

Scribe : بیاری لال ولد نت آئند ساکن اشرف آباد.

No. 1019.

fol. 220; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{3}{4} \times 3$ .

ملقط ذکائید

## MULTAQAT-I DAKĀ'ITYAH.

A work on compound medicament, treating of the various kinds of medical preparations, arranged alphabetically.

Author: Dakā Ullah Khān ibn Ishāq ibn Ismā'il ut-Ṭabīb, popularly called in Dihli, Ṭabīb-i Khāqān Muḥammad Baqā Khān : ذکاء الله خان ابن اسحق ابن اسمعيل الطيب المشهور فی دیار : الدہلی بطیب خاقان محمد بقا خان (d. A.H. 1209 = A.D. 1794).

Beginning :—

سپاس بیقیس مرخدایرا سزد کہ در ضمن پیدایش هر موجودی از

موجودات چندین هزار حکمت تعبیه فرموده النعم \*

In the preface Dakā Ullah tells us that he compiled the work from the collections of recipes and medical preparations of his father



and grandfather, which he found in their pharmacopœias and note-books. The full title given to the work is *ملقط ذكائيه منتخب از قرايين ذكائيه* *منتخب از مجموعه بقائيه*, but at the end it is called *مجموعه بقائيه*.

Written in fair Nasta'liq with notes and emendations on the margins.

Dated Râmpûr, 12 Dulqa'd, A.H. 1257.

Scribe: محمد رحيم الله ولد ميان محمد ولي الله.

No. 1020.

fol. 108; lines 10; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

تحفة الاحباب

TUHFAT-UL AHBÂB.

A work on sexual intercourse.

Beginning:—

بدانکه مباشرت امریست که خداوند ذکر آنرا برای ادای نوع

انسان که اشرف مخلوقات است الم \*

The author, who does not reveal his name, says that he wrote the work at the request of some of his friends, dividing it into nineteen *Fasl*, enumerated at the beginning.

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 1021.

fol. 87; lines 17; size  $12 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

جواب شافی

JAWÂB-I-SHÂFÎ.

A controversy regarding two general propositions of the science of medicine.

(1) کل حلوحار رطب. "All sweet things are of a hot and moist temperament."

(2) کل حلوحار. "All sweet things are of a hot temperament."

Author: Muhammad Sa'id محمد سعيد.

Beginning :—

الحمد لله الملك القدوس العزيز الحكيم الخ •

The controversy took place between the author and one Ḥakīm Ḥifāẓat Ḥusayn, both of whom were still alive in A.H. 1282 = A.D. 1865. The author, a popular Ḥakīm of Patna, wrote this tract in the form of a letter addressed to Ḥakīm Ḥifāẓat Ḥusayn, in refutation of the latter's belief in the first of the two propositions.

The full title of the work, as given in the beginning, is *حلاوة العليّة في رد من أحدث من العلو والرغب موجبة الكلبه*, popularly known as *جواب شافى*.

The MS. was written at the author's request by his pupil in A.H. 1282.

Written in ordinary Ta'liq.

#### No. 1022.

fol. 89; lines 13-16; size  $8 \times 5$ ;  $6 \times 4$ .

The same.

Another copy of the *Jawāb-i Shāfi*, beginning as above :

Written in ordinary Ta'liq.

Dated 15 Rajab, A.H. 1292.

Scribe: محفوظ الحق.

#### No. 1023.

fol. 85; lines 18; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The same.

Another copy of the above work (*جواب شافى*).

Written in fair Ta'liq.

It is said on the title-page that the copy was written at 'Azīmābād (Patna) in A.H. 1297 by Muḥammad 'Ābid Ḥusayn at the request of Sayyid Aḥmad Ḥusayn.

#### No. 1024.

fol. 60; lines 20; size  $12\frac{1}{4} \times 8\frac{1}{2}$ ;  $9\frac{1}{4} \times 5\frac{1}{4}$ .

A collection of medical tracts by Yūsufi. He has been mentioned in connection with his *رياض الادوية* (See No. 976).

I. fol. 1<sup>b</sup>. فوائد اخیار Fawā'id-i Akhyār. A versified tract on therapeutics.

Beginning:—

بدان چونکه گفتی سپاس و دینود که در فن طب است این قطعه

The date of completion, A.H. 913 = A.D. 1507, is expressed by the title of the work. (see fol. 7<sup>b</sup>).

II. fol. 7<sup>b</sup>. قصیده در حفظ صحت Qaṣidah dar Ḥifz-i Ṣiḥḥat.

A Qaṣidah on the preservation of health and general treatment, preceded by a short preface.

Beginning:—

بعد از حمد حکیم دانا الخ \*

It is dedicated to Bābur, whose name appears in the conclusion of the Qaṣidah. According to Rieu, p. 475, the poem was completed in A.H. 937 = A.D. 1530, 1531; but no date is given in this copy.

III. fol. 8<sup>b</sup>. قصیده در لغت هندی Qaṣidah dar Luḡat-i Hindī. A Qaṣidah containing Indian names of various articles especially of medical drugs.

Beginning:—

نام هر چیزی بهندی بشنو از من ای پسر الخ \*

The Qaṣidah is followed by a Maṣnawī, entitled مثنوی در مذمت منوی fol. 10<sup>a</sup>.

IV. fol. 10<sup>b</sup>. جامع الفوائد Jāmi'-ul Fawā'id, a commentary on the author's علاج الامراض, a versified treatise on therapeutics (see Rieu, p. 475\*; Ethé, Bodl. Lib. Catalogue, No. 1591; Hāj. Khal. ii, p. 564).

Beginning:—

حمد نا محدود حکیمی را که بقانون حکمت و کامل صفاست الخ \*

V. fol. 48<sup>a</sup>. ستة ضروریه Sittah-i Durūriyah. On the six important principles for the preservation of health.

Beginning:—

الحمد لله المنعم الحیوة النفوس و صحته الاسقام الخ \*

The work, dedicated to Humāyūn, was completed, as stated at the end, in A.H. 944 = A.D. 1539, 1540.

VI. fol. 51<sup>b</sup>. دلائل النبض Dalā'il-un Nabḍ. A treatise on the scientific knowledge of the pulse.

Beginning:—

الحمد لله الذائع الحکیم العلام الخ \*



It was completed, as stated at the end of the treatise, in A.H. 942 = A.D. 1537, 1538.

VII. fol. 56<sup>b</sup>. دلائل البرل Dalâ'il-ul Baul. A tract on urinology. Beginning:—

بعد از سپاس حکیم مطلق جل ذکره \*

The date of completion of this tract, as given at the end, is also A.H. 942 = A.D. 1537, 1538.

Written in ordinary Ta'liq.

The medical tracts of Yûsufi have been lithographed with the author's طب یوسفی, Cawnpore, 1874.

Dated A.H. 1254.

### No. 1025.

fol. 291; lines 15-17; size 9 × 5; 7 × 3 $\frac{1}{2}$ .

I. fol. 1-208. An anonymous treatise containing a collection of medical prescriptions classed under the diseases; beginning without preface.

الصداع - اطریفل کشنیزی مخترع پوست هلیله زرد پوست هلیله

کابلی پوست هلیله سیاه النج \*

This part of the work is intermixed with numerous Arabic passages.

II. fol. 209-291. A similar tract, containing prescriptions with similar arrangement, beginning as above:

اطریفل کشنیزی مخترع پوست هلیله النج \*

This tract is not interspersed with Arabic passages.

Written in ordinary Ta'liq.

Dated 21 Shawwâl, A.H. 1209.

## LOGIC.

No. 1026.

foll. 150; lines 30; size  $9 \times 6\frac{1}{4}$ ;  $6 \times 4\frac{1}{4}$ .

اساس الاقتباس

## ASÂS-UL-IQTIBÂS.

A work on logic.

Author: Naṣīr-ud-Dīn Muḥammad bin Muḥammad bin ul-Ḥasan uṭ-Ṭūsī نصر الدين محمد بن محمد بن الحسن الطوسي.

Beginning:—

رب زدنی علماً و وفقنی تستیماً - خداوندا متعلمان حکمت را بالهام  
حق و تلقین صدق و توفیق خیر موید گردان الخ \*

The author, a well-known philosopher and astronomer, has been mentioned already as author of the *Akhlâq-i Nâsiri* in No. 938 in this catalogue. According to a statement in the colophon the author completed the work on 22nd Jumâdâ II, A.H. 642 = A.D. 1244.

According to the table of contents prefixed to the copy the work is divided into a *Muqaddimah* and nine *Maqâlah* with subdivisions styled *Fann* and *Faṣl*. The principal divisions are as follows:—

On fol. 1<sup>b</sup>.

مقدمه سخن در منطق

مقاله اول در مدخل منطق که آنرا ایسا عوجی خوانند

in four *Fann*, fol. 2<sup>a</sup>.

مقاله دوم در مقولات مشرعه و آنرا قاطیغوریاس خوانند

in nine *Faṣl*, fol. 8<sup>a</sup>.

مقاله سوم در عبارات و غرض ازین مباحث اقوال جازمه است و آنرا باری  
in two *Fann*, fol. 14<sup>a</sup>.

مقاله چهارم در علم قیاس و آنرا انولوطیقا اول خوانند

in two *Fann*; fol. 44<sup>b</sup>.

مقاله پنجم در برهان و آنرا انولوطیقا دوم خوانند

in two *Fann*; 87<sup>b</sup>.

مقاله ششم در جدل و آنرا طولیقا خوانند

in three *Fann*; fol. 112<sup>a</sup>.

مقاله هفتم در مغالطه و آنرا سوفسطیقا خوانند

in three *Faṣṭ*; fol. 129<sup>a</sup>.

مقاله هشتم در خطابت و آنرا ربطوریقا خوانند

in three *Fann*; fol. 132<sup>b</sup>.

مقاله نهم در شعرو آنرا ربطوریقا خوانند

in three *Faṣṭ*; fol. 146<sup>a</sup>.

The copy is written in beautiful small Naskh within gold-ruled borders with an illuminated, but now faded, head-piece.

It is said in the colophon that this MS. was transcribed from a copy written by *علی بن رضابن علی العریضی العسلی* and dated Sabzwār, Rabi' II, A.H. 733. The present MS., written by *امین الدین محمد بن* حبیب الله سنغر, is dated Friday, 24 Rabi' I, A.H. 981.

A note at the end says that the MS. was transferred from the scribe to one 'Abd-ul Jalil bin 'Abd-ul Wakil.

### No. 1027.

fol. 20; lines 11-18; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

رساله مغری و کبری

## RISÂLAH-I ŞUGRÂ WA KUBRÂ.

The two well-known treatises on logic by Mir Sayyid Sharif Jurjānī (b. A.H. 740 = A.D. 1339, d. A.H. 816 = A.D. 1413).

The author and his work Şarf-i Mir have already been noticed under No. 769.

I. رساله مغری Risâlah-i Şugrâ, fol. 1<sup>b</sup>.

Beginning:—

• بدانکه هرچه در ذهنی آید اگر خالی از حکم باشد الحق

II. رساله کبری Risâlah-i Kubrâ, fol. 6<sup>b</sup>.

Beginning:—

• بدانکه آدمی را قوتی است در آنکه الحق

See Rieu ii, p. 812. Comp. also Hāj. Khal., vol. iii, pp. 416 and 446. Printed in the Majmû'ah-i Manṭiq, Lucknow, 1819.

The colophons of both the Risâlahs, each dated A.H. 1219, give the name of one and the same scribe *محمد بخش*; but the hand-writing in the first is ugly and childish and that in the second, fair Ta'liq and quite different.



## No. 1028.

foll. 18; lines 19; size  $9 \times 5\frac{1}{4}$ ;  $7 \times 3\frac{1}{4}$ .

The Same.

Another copy of Sayyid Sharif's Risâlah-i Kubrâ wa Şuġrâ.  
Beginning with the Risâlah-i Kubrâ:

بدانکه آدمي را قوتست در اکه الخ \*

Written in careless Ta'liq.

Dated Jumâdâ I, A.H. 1243.

## No. 1029.

foll. 8; lines 19; size  $10 \times 6\frac{1}{4}$ ;  $7 \times 3\frac{1}{4}$ .

رساله کبری

## RISÂLAH-I KUBRÂ.

A copy of Sayyid Sharif's Risâlah-i Kubrâ, beginning as usual:

بدانکه آدمي را الخ \*

Written in fair Nasta'liq.

Not dated; 19th century.

## No. 1030.

foll. 83; lines 14; size  $6\frac{1}{4} \times 4$ ;  $5 \times 3$ .

رساله منطق

## RISÂLAH-I MANTIḤ.

A treatise on logic.

Author: 'Alî Ridâ رضا علی.

Beginning:—

الحمد لله رب العالمين..... این قیودست سودمند ازباب تعلیم

و تعلم را که در حین مذاکره الخ \*

There is no title given to the work. In the opening lines the author simply says that a logical discussion with his master Ibrâhim Khân gave him an occasion to write the present work.

Written in careless Nasta'liq.

Dated Jumâdâ I, A.H. 1237.

14503

# ARITHMETIC, ALGEBRA, AND GEOMETRY.

No. 1031.

fol. 109; lines 7; size  $9\frac{1}{4} \times 7$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

لیلواتی

LĪLĀWATĪ.

A Persian translation of Bhāskarācāryā's Sanskrit work on algebra and geometry.

Translator: Fayḍi فیضی.

Beginning:—

اول ز ثنائی پادشاهی گویم      وانکه ز سنابش الهی گویم

Fayḍi, the well-known scholar and writer, has been already mentioned in detail under No. 261.

In the preface, which abounds in eulogies of Akbar, the translator tells us that Bhāskarācāryā, the author of the original, was a learned mathematician of Bedar in the Deccan. The exact time of the composition of the original, he adds, is not known, but in A.H. 995 = A.D. 1587 the same author wrote an astronomical treatise, entitled کنوعل بکرن. He then narrates the circumstances which led to the composition of the Sanskrit original, so called after the name of Bhāskarā's daughter Līlāwatī.

The present version was printed in Calcutta, 1828, and the Sanskrit text in 1832. English translations by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Bhāskarācāryā's mathematical works are mentioned in Edward Starchey, "Early History of Algebra," Asiatic Researches, vol. xii, pp. 159-185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii, pp. 419-459 and A. Weber, Vorlesungen, p. 231.

Written in ordinary Ta'liq with marginal notes and interlinear glosses.

Dated A.H. 1244.

Scribe: جياجی لال.

No. 1032.

fol. 78; lines 21; size  $9 \times 6$ ;  $6\frac{1}{2} \times 4$ .

ترجمہ خلاصۃ الحساب

## TARJUMAH-I KHULĀṢAT-UL-ḤISĀB.

A Persian translation and explanation of Bahā-ud-Dīn Muḥammad bin Ḥusayn 'Āmilī's (d. A.H. 1030 = A.D. 1621) well-known Arabic work on arithmetic خلاصۃ الحساب.

Beginning:—

حمدی کہ هیچ عددی احصای آن نکند و شکری کہ فکر هیچ  
محاسبی بمنتهای او نرسد الخ \*

For the Arabic original see Hāj. Khal. vol. iii, p. 168; Loth, Arab. Catalogue, p. 220; Arab. Catalogue of the Brit. Mus. p. 622; J. Aumer, p. 138; etc.

The name of the translator is not given anywhere. The arrangement and the divisions of the original, consisting of a *Muqaddimah*, ten *Bāb* and a *Khātimah*, are maintained without any change.

A copy of the work is noticed in Ethé, Ind. Office Lib. Catalogue No. 2251, where the headings of all the chapters, both Arabic and Persian, are fully enumerated.

The *Khulāṣat-ul-Ḥisāb* has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A.H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in 'Nouvelles annales de mathématiques, par Terquem e Gerono,' 1846, vol. v, p. 263; new edition, Rome, 1864. Arabic commentary: انوار خلاصۃ الحساب by 'Ismat Ullah, printed in Calcutta, 1829; for other commentaries by Luṭf Ullah, Hājī Ḥusayn Yazdī and Shams-ud-Dīn 'Alī Ḥusaynī *Khalkhālī* see Loth, p. 221. For Persian commentaries see Ethé, Ind. Office Lib. Catalogue, Nos. 2252-2253.

Written in fair Naskh.

Dated Bijāpūr, Thursday, 6 Rabī' II, A.H. 1111.

Scribe: مبارز المیارک افغان.



The seals of the late ex-kings of Oude are found at the beginning and end of the copy.

No. 1033.

fol. 53; lines 18; size  $9 \times 6$ ;  $6 \times 3$ .

خلاصة الحساب

**KHULĀṢAT-UL-HISĀB.**

Another Persian explanation of Bahā-ud-Dīn 'Āmilī's *Khulāṣat-ul-Hisāb*.

Beginning:—

حمدی که مقدر نباشد حصرش و محصور نگردد قدرش الخ \*

Neither the commentator's name nor the title of the work is given anywhere. In the colophon the title رسالة خلاصة الحساب appears twice. Like the Arabic original the work consists of a *Muqaddimah*, ten *Bāb* and a *Khātimah*. The Arabic text of the original is omitted throughout. The work ends with a subscription in which it is said that "the treatise, entitled *Khulāṣat-ul-Hisāb*, was completed on Saturday, 7 Rabī' I, A.H. 1081 = A.D. 1670." This date, most probably, is the date of the completion of the present work. Immediately after we find the date 15 Shā'ban, A.H. 1226 (evidently the date of transcription of the copy) where it is again said that "the treatise, entitled *Khulāṣat-ul-Hisāb*, was finished." تمت الرسالة المسماة بخلاصة الحساب.

Written in ordinary Ta'liq.

Scribe and owner: محمود بخش.

No. 1034.

fol. 35; lines 20; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same Persian explanation of Bahā-ud-Dīn's *Khulāṣat-ul-Hisāb*, beginning as above.

حمدی که مقدر نباشد حصرش الخ \*

Written in fair Naskh.  
 Not dated; 19th century.  
 Scribe: شيخ صدر الدين.

No. 1035.

fol. 219; lines 17; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

غاية جهد الحساب

## GĀYAH-I JIHD-UL-ḤISĀB.

Another Persian commentary on Bahā-ud-Dīn 'Āmilī's *Khulāṣat-ul-Ḥisāb*.

Commentator: Muḥammad Zamān Fayyāḍ, entitled Ṣāliḥ bin Muḥammad Ṣādiq-ul-Anbālī ud-Dihlawī ush-Shāfi'ī ul-Ḥanafī محمد زمان قیاض المصطفی به ثالث بن محمد صادق انبالجی ثم الدعلوی الشافعی الحنفی.

Beginning:—

خلاصة الحساب للمحاسِب و غاية جهد الحساب للحساب حساب.

• العدد للمواحد الواحد الذي الخ •

It would appear from the preface that from the time of his student life the commentator had, in preference to other subjects, a peculiar taste for mathematics. While he was engaged in studying the *Khulāṣat-ul-Ḥisāb* of Bahā-ud-Dīn 'Āmilī he made up his mind to write a book on arithmetic in Persian, and so he composed one entitling *Qiyās al-Muḥāsibīn* in A.H. 1093 = A.D. 1682. Subsequently in A.H. 1120 = A.D. 1708 he wrote a Persian commentary on the *Ṣulḥat* (better known under the name of *Ḥikmat al-Riḍā'ī*), and entitled it *Ḥikmat al-Riḍā'ī*. He also wrote a treatise on the distances of planets (*Dir'ā'at al-Ajram*) in A.H. 1120 = A.D. 1708, entitling it *Al-Ham al-Ghīb*, after which he finished the treatise *Arṭfā' al-Jibāl*, which he had begun in A.H. 1114 = A.D. 1702. Later on he, at the request of some of his friends, wrote the present commentary in A.H. 1130 = A.D. 1718. [It is to be mentioned here that the dates given above are expressed by the titles].

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1036.

foll. 133; lines 9; size  $7\frac{1}{4} \times 4\frac{1}{2}$ ;  $4 \times 2\frac{1}{4}$ .

ترجمہ خلاصہ الحساب

## TARJUMAH-I KHULĀṢAT-AL-ḤISĀB.

Another Persian paraphrase and explanation of Bahā-ud-Dīn 'Āmilī's *Khulāṣat-ul-Ḥisāb*, by Muḥammad Ṣādiq bin Ḥājjī 'Abd-ul-'Alī Tabrizī محمد صادق بن حاجی عبد العلی التبریزی.

Beginning:—

حمد نامحدود احدیہ کہ احاد مقدرات مسجودہ را مبداء و تکوین  
مركبات مادیہ گردانیدہ الہ \*

In the preface the translator says that he rendered the Arabic original into Persian for the convenient use of Persian students. It is divided into a *Muqaddimah*, twelve *Bāb* and a *Khātimah*.

Written in ordinary Ta'liq.

Not dated; 19th century.

The translation is followed by a Hindūstānī tract on the measurement of fields, beginning thus:—

فکر پیمایش کرنی کہینوں کا جانو کہ کہیت کئی قسم کی ہوتی  
ہیں \*

No. 1037.

foll. 217; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

دستور حساب

## DASTŪR-I ḤISĀB.

A treatise on arithmetic.

Author: Indarman اندر من.

Beginning:—

حمد بیعد ذات ایزدی را کہ در صورت علم حساب بانتظام و گرد آوری  
افراد عالم پرداختہ الہ \*

We learn from the concluding lines that the author, a native of Ḥisār, wrote this work during his temporary stay at Dīhli. The date



of the completion of the work is confusing. The first one given in words is A.H. 1180 = A.D. 1767, الف ومائة وثمانين; the second one, expressed by the chronogram گلدستۀ دانشوری, is equivalent to A.H. 1090 = A.D. 1679. The first date, however, seems to be more correct. According to the preface the work consists of five *Maqālah* and a *Khātimah*. Each *Maqālah* is subdivided into several *Bāb* and *Faṣl*.

Written in ordinary Ta'liq, with signs of collation.

Dated 5 Rajab, the 14th regnal year of Shāh 'Ālam.

Scribe: خلیفہ شفیع.

In a note at the end it is said that the copy was collated.

### No. 1038.

fol. 58; lines 17; size  $11\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

کفایۃ الجبر

### KIFĀYAT-UL-JABR.

A treatise on arithmetic, similar to that by Bahā-ud-Dīn.

Author: Muḥammad Ṣalāḥ-ud-Dīn bin Diyānat Khān Jahāndār Shāhī  
محمد صلاح الدین بن دیانت خان جهاندار شاهی.

Beginning:—

الحمد لله الذى هو اسرع الحسابين والصلوة والسلام على سيدنا

محمد وآله واصحابه اجمعين \*

The author, who apparently flourished under Prince Jahāndār Shāh, says in the preface that he learnt these Arithmetical operations from his deceased father.

The title of the work appears in the colophon as well as on the title-page, but not in the work itself. It is divided into a *Muqaddimah* thirteen *Bāb* and a *Khātimah*, fully enumerated in the beginning.

Written in fair Ta'liq.

Dated 18 Rabī' I, A.H. 1227.

## No. 1039.

fol. 93; lines 17; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

رساله حساب

## (RISÂLAH-I ḤISÂB.)

A treatise on arithmetical operations, without title, author's name or preface.

It begins at once with مقدمه thus:—

مقدمه باید دانست که درین کتاب علامات بحروف اواخر نویسد

الحم

The author sets forth in the work, by questions and answers, the principles of arithmetic.

Written in fair Nasta'liq, with copious marginal notes.

Not dated; 19th century.

## No. 1040.

fol. 7; lines 25; size  $10 \times 5\frac{1}{2}$ ;  $8 \times 3\frac{1}{2}$ .

An anonymous tract on arithmetical operations, based on the خلاصه الحساب of Bahâ-ud-Dîn 'Âmilî, the المنقب of Daylamî, and other works.

Beginning:—

بدانکه اگر خواهند که مجهولی را بطریق جبر و مقابله استخراج کنند

لازم است که آن مجهول را الحم

Neither the author's name nor the title of the work is given anywhere. It is to be noticed however that the present tract comprises only the subject treated in chapter viii of Bahâ-ud-Dîn's خلاصه viz., استخراج المجهولات بالجبر و المقابله.

The tract ends with a versification of the contents by one Shams-ud-Duhâ, whose name appears in the last verse.

Written in ordinary Ta'liq.

Not dated; 19th century.

## ASTRONOMY AND ASTROLOGY.

No. 1041.

fol. 219; lines 17-19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

زیج جدید سلطانی

## ZIJ-I JADĪD-I SULTĀNĪ.

The famous astronomical and chronological tables of Sultān Ulugh Beg (d. A.H. 853 = A.D. 1449) bin Shāh Rukh bin Timūr, that is, the second revised ones, compiled by the Sultān with the assistance of Šalāh-ud-Dīn Mūsā, called Qāḍizādah-i Rūmī, and Maulānā Giyās-ud-Dīn Jamshīd (the compiler of the original edition), and, after the death of both of them, by co-operation with the celebrated mathematician 'Alī bin Muḥammad Qūshjī (who died in Constantinople, A.H. 879 = A.D. 1474).

Beginning:—

تبارک الذي جعل في السماء بروجا وجعل فيها سراجاً وقمراً منيراً

الخ \*

A very useful and interesting account of the work is given in Rieu ii, p. 456; see also Ethé, Bodl. Lib. Catalogue, Nos. 1515-1518; Ethé, Ind. Office Lib. Catalogue, Nos. 2233-2236; W. Pertsch, Berlin Catalogue, p. 358; Būhār Lib. Catalogue, vol. i., p. 179; etc. Edited by Sédilot, Paris, 1847 and translated by the same, 1853. Older editions of detached portions of the work are 'Epochæ celeberrimæ ex traditione Ulugh Beigi,' by John Greaves, London, 1650, reprinted in Hudson's 'Geographi Graeci Minores,' vol. 3; and 'Tabulæ longitudinis et latitudinis stellarum ex observatione Ulugh Beigi,' by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i.

The work is divided into four *Maqālah*, as follows:—

مقاله اول در معرفت تاریخ

in a *Muqaddimah* and seven *Bāb*, on fol. 2<sup>b</sup>.

مقاله دوم در معرفت اوقات و طالع وقت و آنچه بدان تعلق دارد

in twenty-two *Bāb* on fol. 16<sup>a</sup>.

مقاله سوم در معرفت روش ستارگان و موضع ایشان در طول و عرض و توان آن



in thirteen *Bâb*, fol. 28<sup>b</sup>.

Tables on foll. 41-215.

مقاله چهارم در بابی اعمال نجومی

in two *Bâb* on fol. 216<sup>a</sup>.

Written in fair Nasta'liq, with occasional marginal notes.

Not dated; 18th century.

### No. 1042.

foll. 346; lines 18; size  $13 \times 7$ ;  $8\frac{1}{2} \times 4$ .

شرح زیج جدید سلطانی

## SHARḤ-I ZĪJ-I JADĪD-I SULṬĀNĪ.

A commentary on the preceding work.

Commentator: Nizâm-ud Din 'Abd-ul 'Ali bin Muḥammad bin Husayn ul-Barjandi: نظام الدین عبد العلی بن محمد بن حسین البرجندی.

Beginning:—

الحمد و سپاس معری از توهم نفاهی و انواع شکری قیاس

البحر \*

'Abd-ul-'Ali, a renowned scholar and mathematician, was a pupil of Maṣṣūr bin Muḥammad bin Husayn Kāshī, and of Sayf-ud-Dīn Taftāzānī (*d.* A.H. 916 = A.D. 1510). He was still alive in A.H. 930 = A.D. 1523, the year in which he wrote a commentary on the *آداب العضدیه* of 'Aḥud-ud-Dīn Īlī (*d.* A.H. 756 = A.D. 1355). His other works are:

(1) A commentary on Nizâm Nisâbūrī's treatise on arithmetic *الشمسیه*.

(2) A commentary on the *تعریب المعطی* of Naṣir-ud-Dīn Ṭūsī.

(3) A commentary on Qâdizâdah Rumi's commentary on the *ملخص* of Chigîmî.

(4) A treatise on the distances and sizes of planets, dedicated to Ḥabib Ullah, Wazir of Khurāsân.

(5) A treatise on the construction of almanacks, completed in A.H. 883 = A.D. 1479 (lithographed in Tabriz (?), A.H. 1276).

(6) A commentary on the *بیت باب* of Naṣir-ud-Dīn Ṭūsī (see No. 1045). For 'Abd-ul-'Ali's life see Ḥabib-us-Siyar, vol. iii, Juz. 4 p. 117.

The commentary embodies the entire text of the *Zīj*, without the tables. The text is marked by a red line drawn above it

The date of completion of the commentary, A.H. 929 = A.D. 1523, given in Rieu, ii, p. 457; Ethé, Bodl. Lib. Catalogue, No. 1520 and Ethé, India Office Lib. Catalogue No. 2237, is not found in this copy.

Written in fair Nasta'liq.

Not dated; 19th century.

### No. 1043.

fol. 328; lines 21; size  $11\frac{1}{4} \times 6\frac{1}{4}$ ;  $7\frac{3}{4} \times 4$ .

The same.

Another copy of Barjandi's same commentary, beginning as above.

Written in ordinary Ta'liq within ruled borders, with an illuminated head-piece.

In the colophon, dated 11 Ramaḍān (year not given, but apparently 19th century), the work is called تشریح مواصرات گورگانی.

fol. 8-16 are bound upside down.

Scribe: محمد اکرم ولد احمد بیگ.

### No. 1044.

fol. 349; lines 21; size  $10 \times 6\frac{1}{4}$ ;  $7 \times 3\frac{3}{4}$ .

The same.

A defective copy of Barjandi's commentary on the Zīj-i Jadid-i Sulṭānī.

It opens abruptly thus in the middle of the fifth *Bāb* of *Maqālah* II:—

ماهیه اسمی ماههای فرس باشد آنها که این ماهها را بجلالی مقید

کنند الخ •

Corresponding with fol. 24<sup>a</sup> line 17 of the preceding copy; and breaks off in the middle of the second *Faṣl*, *Bāb* I of *Maqālah* IV, corresponding with fol. 328<sup>b</sup>, line 17 of the preceding copy.

Written in fair Nasta'liq.

Dated 1250 Faṣlī.



No. 1045.

foll. 121; lines 17; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

شرح بیست باب در معرفت اسطرلاب

SHARḤ-I BĪST BĀB DAR MA'RIFAT-I  
ASTARLĀB.

A commentary on Naṣīr-ud-Dīn Ṭūsī's (d. A.H. 672 = A.D. 1273) famous manual *بیست باب* (so called on account of its being divided into twenty *Bāb*) on the construction and use of the astrolabe.

Commentator: Nizām-ud-Dīn 'Abd-ul-'Alī bin Muḥammad bin Ḥusayn ul-Barjandī: نظام الدین عبدالعلی بن حسین البرجندی.

Beginning:—

فاتحه خطاب در هر باب و خاتمه مقال در همه حال سپاس و ستایش

حکیمی را سرود الخ \*

Besides the well-known work *اخلاق ناصری* on ethics (see No. 938) Naṣīr-ud-Dīn Ṭūsī wrote several works on astronomy, and rendered into Persian the Arabic version of Ptolemy's astrological work *Libër Fructus*, commonly styled *شرح نمره بطليموس*. Barjandī wrote commentaries upon the *تذکره* and the *تعبیر مجسطی* of Ṭūsī and also left several other works. See No. 1042. According to Ḥabīb us-Siyar, vol. iii, juz 4, p. 117, he was still living in A.H. 930 = A.D. 1523. See Rieu i, p. 453; St. Petersburg Catalogue, p. 111; Bûhâr Lib. Catalogue, vol. i, p. 178. See also Hâj. Khal. vol. iv, p. 471; Rosen, p. 318, etc.

According to Rieu and the Bûhâr Lib. copy the commentary was completed in A.H. 889 = A.D. 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Ḥafīẓ Ullah *حفیظ الله*, who in a short preface says that when, at his request, Mirzâ Muḥammad Abû Turâb completed the transcription of the copy, he (Ḥafīẓ Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Munajjim, entitled Khayr Ullah Khân Muhandis *خبر المهندسين ابو الخير منجم المخطاب بخير الله خان مهندس* who wrote a commentary on Naṣīr-ud-Dīn Ṭūsī's edition of the Arabic version of Ptolemy's *Almagest* (*تعبیر المجسطی*) see No. 1058. It also contains diagrams, several of which are on interleaved sheets. Interlinear notes in red are found throughout the copy.



Written in learned Nasta'liq on thick paper.

Dated 2 Jumādā II, A.H. 1165.

Scribe : محمد ابو تراب.

No. 1046.

fol. 110; lines 17; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

The Same.

Another copy of the same commentary upon Tûsî's Bist Bâb, beginning as usual.

فاتحة خطاب در هر باب النجم.

This copy contains all the marginal notes, annotations and interlinear notes found in No. 1045, likewise ascribed in the colophon of the present copy to the commentator Abul Khayr Munajjim, entitled Khayr Ullah Khân Muhandis.

Written in fair Nasta'liq by the order of Mahârâjah Ujît Singh Bahâdur.

Dated Muharram, A.H. 1206.

No. 1047.

fol. 193; lines 15; size  $7 \times 4$ ;  $5 \times 2$ .

The Same.

Another copy of Barjandi's commentary upon Tûsî's Bist Bâb, beginning as usual :—

فاتحة خطاب در هر باب و خاتمه النجم.

The text is distinguished by a red line drawn above it.

Written in good Nasta'liq.

There is a lacuna after fol. 168, and folios 169-203 are written in a later hand.

Dated A.H. 1080.

## No. 1048.

fol. 53; lines 19; size  $8\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

رساله هیئت

## RISÂLAH-I HAY'AT.

An astronomical treatise.

Beginning:—

شکر و سپاس و حمد بقیاس مرصاعی را که نقاش النجم \*

Dr. Ethé, who notices a copy of this work (Bodl. Lib. Catalogue No. 1541), ascribes the authorship to 'Abd-ul-'Alî Barjandî (see No. 1042). His name does not appear in the present copy. Like Ethé's copy it is divided into a *Muqaddimah* and four (not three as stated in the preface) *Maqâlah*, as follows.

*Muqaddimah*, fol. 2<sup>a</sup>.

*Maqâlah* I, on fol. 2<sup>b</sup>, در معرفت میداء سالها و تواریح

*Maqâlah* II on fol. 5<sup>b</sup>: در معرفت هیئت و افلاک و کواکب بطریق اجمال

*Maqâlah* III (wrongly styled دوم), on fol. 16<sup>a</sup>: در معرفت زمین

و اقسام او باقالیم \*

*Maqâlah* IV (wrongly styled سیم), on fol. 41<sup>b</sup>: در تعداد بلاد ولایت

و جبال و بحار و انهار \*

Written in good minute Naskh.

Dated 17 Rabi' II, A.H. 1052.

## No. 1049.

fol. 158; lines 19; size  $10\frac{3}{4} \times 6\frac{1}{2}$ ;  $7\frac{3}{4} \times 4\frac{1}{2}$ .

کفایة التعلیم فی صناعة التنجیم

KIFÂYAT-UT-TA'LÎM FÎ ŞANÂ'AT  
UT-TNJÎM.

A work on astronomy.

Author: Muḥammad bin Mas'ud ul-Gaznawî bin Muḥammad bin Zakî  
محمد بن مسعود الغزنوی بن محمد زکی

Beginning:—

سپاس خداوندی را که آفریدگار است بی محایل حاجت و آفرین کار

بدلیل حاجت النجم \*

The work is mentioned in Hâj. Khal. vol. v, p. 219, where the author is called *أعلم ظهير الدين أبي المعتمد محمد بن مسعود بن الزكي الغزنوي*.

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and latitude; the influence of the planets on human life and the globe; horoscopes of nativity, and other astronomical operations.

Written in fair Nasta'liq.

Not dated; 19th century.

Marginal emendations and signs of collation are found throughout the copy.

### No. 1050.

fol. 183; lines 21; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The same.

A very damaged copy of the same Kifāyat-ut-Ta'lim.

The paper is getting brittle, and patches of thick paper have rendered the MS. illegible in many places.

Written in Naskh and Nasta'liq with marginal notes and emendations.

Not dated; 18th century.

### No. 1051.

fol. 127; lines 15; size  $10 \times 7\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

شرح رسالة قوشجي

### SHARḤ-I RISĀLAH-I QŪSHJĪ.

A commentary upon 'Alâ-ud-Dîn 'Alî bin Muḥammad ul-Qūshjî's (d. A.H. 879 = A.D. 1474) famous astronomical treatise.

Commentator: Muḥammad, entitled Muṣliḥ-ud-Dîn ul-Lâri ul-Anṣârî *محمد المدعو بمصلح الدين الاري الانصاري*.

Beginning:—

همایون نامہ کہ مرزوں بقام واجب العظام پادشاہی بود الخ •

The commentator, a native of Lâr, came to India during the reign of Humâyûn, but returned to Constantinople, and died in Diyâr Bakr, A.H. 979 = A.D. 1571. Besides the present work he wrote



a general History entitled *مراة الادوار و مرقة الاخبار* (see Rieu i, p. 115) and commentaries on *المذهب المنطق*, on *هدايت الحكمة*, on astronomical treatises and other works.

A copy of the present commentary is noticed in G. Flügel, vol. ii, p. 489. For other commentaries on the work see Ethé, Ind. Office Lib. Catalogue, No. 2240. For particulars of the original work see Ethé, Bodl. Lib. Catalogue, Nos. 1534-1538; Rieu ii, p. 458; W. Pertsch, Berlin Catalogue, p. 3511. See also Hāj. Khal. vol. iii, p. 458; etc.

The work, divided like the original into a *Muqaddimah* and two *Maqālah*, is dedicated to the emperor Humāyūn (A.H. 937-963 = A.D. 1530-1556).

*Muqaddimah*, treating of geometrical and physical preliminaries, in two *Qism*: (1) *در آنچه تعلق بفادسات دارد*, on fol. 4<sup>b</sup>. (2) *در آنچه تعلق بطبیعیات دارد*, on fol. 12<sup>b</sup>.

*Maqālah* I, on heavenly bodies (*در بیان احوال اجرام علوی*), on fol. 15<sup>a</sup>, in six *Bāb*.

*Maqālah* II, on the division of the globe and the influence and effects of the planets on it, (*در بیان هیئات زمین و قسمت او باقالیم و بیان*), on fol. 71<sup>b</sup>, in eleven *Bāb*.

Written in fair Nasta'liq on thick papers.

Not dated; 18th century.

Scribe: محمد رضا.

### No. 1052.

fol. 161; lines 14; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

The same.

A slightly defective copy of Muṣliḥ-ud-Dīn Lārī's commentary upon Qāshjī's astronomical tract, beginning as above.

The copy is slightly defective at the end, wanting the last thirty-two lines of the preceding copy.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 1053.

fol. 87; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{4}$ .

ترجمہ تشریح الافلاک

## TARJUMAH-I TASHRĪḤ UL-AFLĀK.

A Persian translation and explanation of Bahā-ud-Dīn 'Āmilī's (d. A.H. 1030 = A.D. 1621) famous Arabic work on astronomy تشریح الافلاک.

Beginning:—

ربنا ما خلقت هذا باطلا افتاح عجيب است وابتداء غريب  
متضمن حمد و ثنا الخ \*

The name of the translator is not given, and the work begins at once with the paraphrase.

For the Arabic original see Rieu, Supplement, Arabic Catalogue, Nos. 763 and 1249; Loth, Arabic Catalogue, p. 298, where a Persian commentary, entitled تفریح الإدراک by Ṣadr-ud-Dīn Muḥammad bin Ṣādiq ul-Ḥusaynī is mentioned. See also Kashf-ul-Ḥujub, fol. 35<sup>a</sup>.

Written in ordinary Ta'liq, with diagrams and occasional marginal notes and emendations.

Dated 4 Sha'bān, A.H. 1244.

Scribe: محمد باقر.

No. 1054.

fol. 7; lines 19; size  $7 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{3}{4}$ .

تمه قرانات محمد بکرانی

## TATIMMAH-I QIRĀNĀT-I MUḤAMMAD BAKRĀNĪ.

A small tract on the determination of the times and of the horoscopes of each time.

Beginning:—

الحمد لله رب العالمين...../اما بعد این رساله تمه قرانات حکیم  
فاضل محمد بکرانی رحمة الله است الخ \*

It would appear from the few opening lines that this small tract forms only an appendix or supplement to a larger work by Ḥakīm Muḥammad Bakrānī.

It treats of the motions of the planets and stars, and their position in altitude and longitude (illustrated by diagrams), and the consequent effects on the various parts of the globe. The horoscope begins with Tuesday 28 *Sha'bân*, A.H. 860 = A.D. 1455, and is brought down to A.H. 1080 = A.D. 1669, the year down to which, says the author, he had promised in the beginning of the work to bring down his account.

Written in learned Nasta'liq.

Not dated; 17th century.

No. 1055.

foll. 126; lines 7; size  $6\frac{1}{4} \times 4\frac{1}{4}$ ;  $4 \times 2\frac{1}{4}$ .

زایچه حسین قلی

ZÂ'ICHAH-I HUSAYN QULÎ.

A horoscope of the birth of Husayn (Muḥammad) Qulî حسین (محمد) قلی.

Author: Ibn-i Abul Ḥasan Muḥammad Kâfi ابن ابو الحسن محمد کافی.

Beginning:—

سببکائک ما اعظم شانک دقیقه سنجان اسطرلاب آفاق و انفس و رمد  
بندان درجات سپهر تقدس الیم \*

It appears from the preface that the author wrote the horoscope by order of Jâni Khân, an Amîr of Khurâsân, and father of Husayn (Muḥammad) Qulî. The word Muḥammad after Husayn is added in a modern hand. The birth of Husayn Qulî is fixed at mid-day, Saturday, 27 Jumâdâ I, A.H. 1095 = A.D. 1683.

The author bases his calculation on the statements of شیخ هرمس and معی الدین.

The work consists of three *Bâb*, fourteen *Faṣl* and a *Khâtimah*. Foll. 10<sup>b</sup>–16<sup>b</sup> are left blank for astronomical tables.

Written in clear Nasta'liq, with an illuminated, but faded, frontispiece.

Not dated; 18th century.



No. 1056.

foll. 94; lines 33; size  $14\frac{1}{4} \times 10$ ;  $11\frac{3}{4} \times 7\frac{1}{4}$ .

زیچ جدید معبد شاہی

## ZIJ-I JAD'ID-I MUHAMMAD SHĀHĪ.

Astronomical tables by Rājah Jai Singh Sawā'ī, راجہ جی سنگہ  
سوانی.

Beginning:—

ثنائی کہ خرد خردہ بین میندسان تقدہ کشائی در ادابی دقیقہ از ان

النجم \*

Rājah Jai Singh, who succeeded his father Rājah Bishan Singh, as Rājah of Ambar, in A.D. 1699, (A.H. 1110) was an influential military officer under Aurangzib and his successors. He founded Jaipūr, called after him, and died in A.H. 1156 = A.D. 1743.

We learn from the preface that the Rājah, having found that the almanacs constructed by his predecessors were defective and incorrect, brought the fact to the notice of the emperor Muḥammad Shāh (A.H. 1131–1161 = A.D. 1719–1748), and was commanded by the emperor to organize new observations with the help of Muslim, Hindu and European experts. After spending seven years in making observations in Dihlī, Jaipūr, Mathurā, Banāras and Ujjain, he sent Padré Manoel, with some competent hands, to Europe, who brought back with them the astronomical tables of De La Hyre, which were included in the present work, completed in A.H. 1140 = A.D. 1727.

The work is divided into three *Maqālah*. For further particulars see Tod, *Annals of Rajasthan*, vol. ii, p. 356; Ma'āṣir-i 'Ālam-giri, p. 424; Hunter, *Asiatic Researches*, vol. v, p. 177–211. See also Rieu ii, p. 460, where a very good account of the work and the author is given. Beale, p. 193, etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

## No. 1057.

foll. 113; lines and size as above.

تسهیل زیج محمد شاہی

## TASHÎL-I ZÎJ-I MUḤAMMAD SHÂHÎ.

An explanation of Râjah Jai Singh's Zîj-i Muḥammad Shâhî (see No. 1056 above), by 'Abd Ullah, entitled Mahârat Khân, bin 'Azîm-ud-Dîn Muḥammad Khân عبد الله المغاطب به مہارتخان بن عظیم الدین محمد خان.

Beginning:—

ثقلی بسیار و حمد بی شمار حکیمی را کہ راصد حکمت النج \*

The present writer tells us in the preface that, finding Râjah Jai Singh's Zîj-i Muḥammad Shâhî too difficult to be understood, he wrote the present explanation.

It is divided into a *Muqaddimah* and five *Maqâlah*.

Written in ordinary Ta'liq by the scribe of the preceding copy,

## No. 1058.

foll. 394; lines 25; size  $11 \times 7\frac{3}{4}$ ;  $7\frac{3}{4} \times 4\frac{3}{4}$ .

تقریب التحریر

## TAQRÎB-UT-TAHRIR.

A Persian paraphrase and explanation of Naṣîr-ud-Dîn Tûsî's edition of the Arabic version of Ptolemy's *Almagest* (تحریر المجلطى), by Abul Khayr, better known as Khayr Ullah, and entitled Khayr Ullah Khân, and surnamed Muhandis, bin Luṭf Ullah: ابو الخير المعروف به خير الله خان المتخلص بالمهندس ابن لطف الله.

Beginning:—

ثنائی کہ از اندازہ مہندس خرد بیرون است شایان مائعی کہ خالق

سبع سموات النج \*

The translation is preceded by a short preface in which the translator's son Muḥammad 'Alî ur-Riyâdî الرضی علی الریاضی says that his father had previously written a commentary, entitled تقریر التحریر, upon the تحرير اقليدس, that is to say, the elements of Euclid in Arabic

as edited by Naṣīr-ud-Dīn Ṭūsī (a copy of this commentary, entitled *تعزیر اقلیدس*, is noticed in *Ethé. Ind. Office Lib. Catalogue*, No. 2260). Muḥammad 'Alī then proceeds to say that after the completion of that commentary his father wrote one on the *تعزیر* *مجسطی*, of the same Naṣīr-ud-Dīn Ṭūsī, which for a long time remained neglected in the form of a draft until he made a clean copy of it, arranging it in the present form.

Muḥammad 'Alī's preface is followed by that of his father Khayr Ullah Khān, beginning thus on fol. 2<sup>b</sup>:—

الحمد لله رب العالمین ..... اما بعد بر ضمیر علت صویر اولی

الالباب پوشیده نماید که چون در سلف زمان النجم \*

In this preface the translator Khayr Ullah Khān, after referring to his previous commentary on the *تعزیر اقلیدس*, says that he wrote the present one, entitled *تعزیر النجوم*, with the help of his master 'Abd-ul-'Alī Barjandi's commentary upon the *تعزیر المجسطی* of Naṣīr-ud-Dīn Ṭūsī. He further adds that he completed the draft of the present commentary in the third decade of the reign of Muḥammad Shāh, who reigned A.H. 1131-1161 = A.D. 1719-1748.

The translation begins thus on fol. 3<sup>a</sup>:—

الحمد لله مبداء فی کل مبداء ..... سپاس است مر خدا را که

اول هر اول است و نهایت هر نهایت النجم \*

For the Arabic original, which according to the concluding lines in the present copy was completed on 5 Shawwāl, A.H. 644 = A.D. 1246, see *Loth. Arab. Catalogue*, Nos. 741 and 742; *Brit. Museum*, pp. 187, 620, 745; *Hāj. Khal.* vol. v, p. 387; etc.

The text, written in Nasta'liq and sometimes marked with a red line above it, is followed by translation, and then occasionally by Barjandi's commentary (which, according to a statement at the end, was completed in Dulqa'd, A.H. 921 = A.D. 1515), and finally by Khayr Ullah's explanation.

Written in ordinary Nasta'liq with diagrams and tables.

Dated 22 Shawwāl, A.H. 1251.

Scribe: سید حمایت الله مخاطب به عالم خان موسوی الرضوی.



## No. 1059.

fol. 84; lines 15; size  $9 \times 6\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

رساله در معرفت اسطرلاب

## RISĀLAH DAR MA'RIFAT-I ASTARLĀB.

A treatise on the astrolabe.

Author: Nār Ullah bin Muḥammad ul-Ḥasanī ush-Shūshtari  
نور الله بن محمد الحسنی الشوشتری.

Beginning:—

حدود بیحد و ثقلای بیحد قادر بر آن که به بدایع فطرت و صنایع حکمت  
اطباق سموات سبع را انجم \*

The work, consisting of one hundred *Bāb*, treats of the determination of times and of the horoscope of each time; the distances and sizes of the planets; the method of reckoning degrees and distances, etc., etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

## No. 1060.

fol. 50; lines 15; size  $9\frac{1}{2} \times 6$ ;  $7 \times 4$ .

The same.

Another copy of the preceding work, beginning as above. The headings of all the *Bāb* are enumerated at the beginning of this copy.

Written in a hasty Ta'liq.

Not dated; 19th century.

Scribe: گویند نوابین.

No. 1061.

fol. 105; lines 14; size  $7\frac{3}{4} \times 4\frac{1}{4}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

معیار الزمان

## MA'YÂR-UL-AZMÂN.

A treatise on chronology.

Author: Ratan Singh, with the *takhalluṣ* Zakhmî, son of Râi Bâlak Râm, رتن سنگه زخمی تخلص ابن رای بالک رام.

Beginning:

اللهم لك نحمد و بك نستعين و نصلی علی خیر خلقك محمد  
وآله الطيبين النج \*

An account of the author's life and of his ancestors is to be found in the *الغوارب*, a history of the Oude dynasty from its origin to the death of Muḥammad 'Alī Shâh, A.H. 1258 = A.D. 1842, which the author wrote for the Shâh, see Rieu iii, p. 962.

The author, with his titles Munshî-ul-Mulk Fakhr-ud-Daulah Dabîr-ul-Mulk Râjah Ratan Singh Bahâdur Hushyâr Jang منشی الملک دابیر الدوله دبير الملک راجه رتن سنگه بهادر هشيار جنگ was born in Lucknow, A.H. 1197 = A.D. 1782 and, after serving the East India Company for some years in Calcutta, returned to Lucknow in A.H. 1230 = A.D. 1814, and attached himself to the Oude throne.

According to Rieu, p. 1096, where he is said to have written in A.H. 1216 = A.D. 1801 a philosophical treatise entitled *جام گیتی* *نما*, he adopted the *takhalluṣ* زخمی but in the work under notice he is repeatedly called زخمی which seems to be correct. According to the author of *Ṣubḥ-i Gulshan* Zakhmî was well versed in Arabic, Persian, Turkish, English and Sanskrit, and died in A.H. 1267 = A.D. 1850.

We learn from the preface that the author wrote this work at the request of his friends in Jumâdâ I, A.H. 1234, corresponding with March, 1819.

The work treating of the origin and account of the various eras, is divided into a *Muqaddimah*, two *Maqâlah* and a *Khâtimah*, as follows:—

*Muqaddimah*: خرونولوجيا (chronology) explained.

*Maqâlah* I.

در بیان کمیت ایام بلیالیا و ساعات و اجزای آن و سنین و شهر علی ما  
در بیان شبانه روز in three *Bâb* (1) fol. 5<sup>b</sup>. در بیان منعلق بانست  
در بیان سال و ماه (3) fol. 10<sup>b</sup>. در بیان اجزای شبانه روز (2) fol. 9<sup>a</sup>.

*Maqālah II.*

آن مبادی و مشهوره در بیان تواریخ مشهوره و مبادی آن

در معرفت تاریخ (2) fol. 26<sup>b</sup> در معرفت تاریخ عرب (1) on fol. 15<sup>b</sup>.  
 در تاریخ (4) fol. 46<sup>b</sup> در تاریخ آفرینش آدم علیه السلام (3) fol. 45<sup>a</sup>.  
 در تاریخ جلالی که (6) on fol. 61<sup>a</sup> در تاریخ قوس قدیم (5) on fol. 57<sup>b</sup>.  
 در تواریخ هند (7) on fol. 63<sup>b</sup> آنرا تاریخ ملکی و ملکشاهی و تاریخ محدث نیز گویند  
 در تاریخ یونانیان (9) on fol. 84<sup>a</sup> در تاریخ خطائیان و چینیان (8) on fol. 75<sup>a</sup>.  
 در معرفت تاریخ قبط اعلى مصریان (11) on fol. 95<sup>a</sup> در تواریخ یهود (10) fol. 87<sup>b</sup>.  
 تاریخ خانی (12) on fol. 101<sup>b</sup> و آن بر دو گونه بود قدیم و محدث.

*Khātimah*—Dates of the various eras corresponding with the date on which the author completed the work, viz. Sunday, 25 Jumādā I, A.H. 1234, equivalent to 21 March, 1819.

Written in good Ta'liq with an illuminated head-piece.

Dated A.H. 1239.

Scribe : غلام حسین.

## No. 1062.

fol. 21 ; lines 15 ; size  $9\frac{1}{4} \times 6$  ;  $6 \times 3\frac{3}{4}$ .

## اصطلاحات التقویم

## IṢṬILĀḤĀT-UT-TAQWĪM.

A short manual explaining the methods and principles of the construction and computation of the almanack.

Author : Ġulām Ḥusayn bin Faṭḥ Muḥammad Karbalā'ī Jaunpūrī - غلام حسین بن فتح محمد کربلائی جونپوری.

Beginning :—

حمد و ثنا مرقداری را سزد که اجرام علویه را علل حوادث گردانید \*

The author, mentioned in the following notice, gives us to understand that after acquiring a satisfactory knowledge of the construction of the almanack he wrote several treatises on the subject. He then bitterly complains of the sad neglect of astronomy in his time, and says that most people were quite ignorant of the technical terms and methods of construction of the almanack.

The work is divided into a *Muqaddimah*, and fourteen *Bāb* the contents of which are described in the beginning.



Written in fair Ta'liq.  
Not dated; 19th century.

No. 1063.

fol. 62; lines 15; size  $9\frac{1}{4} \times 6$ ;  $6 \times 3\frac{1}{4}$ .

انيس الاحباب

# ANIS-UL-AḤBÂB.

A commentary on Bahâ-ud-Dîn 'Âmilî's treatise Şafihah صفيحه on the astrolabe, with the text.

Commentator: Abul Qâsim, better known as Gulâm Husayn bin Faṭḥ Muḥammad Karbalâ'î Jaunpûrî ابوالقاسم المشتهر به غلام حسين بن فتح محمد كربلائي جونیپوری.

The full title of the work, given in the preface, is انيس الاحباب فی بیان مسائل اسطرلاب.

Beginning:—

جهان جهان مقظرات تحمید که از تمام آن برصفایح السفہ اهل دانش و بینش غیر ممکن است الخ \*

The commentator tells us in the preface that the Arabic text of Bahâ-ud-Dîn's Şafihah was too difficult to be understood. He therefore rendered it accessible to the public by writing the present commentary, in which he fully explained the method of the preparation and working of the astrolabe.

The commentary is preceded by a discourse on geometrical, physical and astronomical preliminaries, divided into two *Faṣl*; thus.

فصل اول در مسائل هندسه و حساب. fol. 2<sup>b</sup>.

فصل دوم در مسائل فلكية. fol. 5<sup>a</sup>.

The commentary itself begins thus on fol. 7<sup>b</sup>:—

بسم الله الرحمن الرحيم - شروع میکنم این رساله را ..... ازتفعت

درجات جبروتک ..... دور است مراتب بزرگی و عظمت تو الخ \*

The date of composition of the commentary, A.H. 1234 = A.D. 1818 is expressed by a chronogram on fol. 2<sup>b</sup>.

The motions of the planets and stars and their position in altitude and longitude are illustrated by diagrams.

Written in fair Ta'liq.

Dated Jumâdâ II, A.H. 1246.

Scribe: پیر بخش.

No. 1064.

fol. 249; size  $13\frac{3}{4} \times 10$ ;  $11\frac{3}{4} \times 7\frac{1}{2}$ .

A MS. containing only astronomical tables, similar to those in the Zīj-i Muḥammad Shāhi (see No. 1056) but without any text. It begins with the following heading on the first folio:—

جدول تعدیل اول و دقائق حصص قمر بمرکز بگیرد النجم \*

Written in Nasta'liq.

Not dated; 19th century.

No. 1065.

fol. 27; lines 17; size  $9 \times 5$ ;  $7 \times 3\frac{1}{2}$ .

رساله اسطرلاب

RISÂLAH-I ASTARLÂB.

An anonymous treatise, without title or author's name.

Beginning:—

باب اول در گرفتن ارتفاع و انحطاط ماه و ستارگان النجم \*

The treatise, beginning without any preface, treats of the determination of times, the distances of the planets, the method of reckoning degrees and distances, etc., etc.

It consists of numerous short chapters, and ends with the ninety-ninth: نود و یکم در شناختن اسطرلاب ها و امتحان هوا.

On the title-page the work is called غایة الارتفاع.

Written in ordinary Naskh.

Not dated; 19th century.

GEOMANCY.

No. 1066.

fol. 4; lines 13; size  $7\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

رسالة وصل

## RISÂLAH-I RAML.

A very small tract on geomancy.

Author: Nasir bin Muhammad Tûsî.

Beginning :—

حمد بید و ستایش بلا حد مر حضرت موجودی را سزا ست الخ \*

Naṣir-ud-Din Muḥammad Ṭūsī, the celebrated philosopher, who has been repeatedly mentioned in this catalogue, says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron.

The work has no divisions. A table, divided into seven columns, and bearing the heading : جدول الاسرار في علم الرمل و سببته مقارنة المغيبات is found on the title-page, but it is doubtful whether this table is meant for this treatise or belongs to some other MS.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The copy is damaged and worm-eaten throughout.

No. 1067.

fol. 53; lines 16; size  $12 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$

گلزارِ رحل

GULZÂR-I RAML.

A very modern treatise on geomancy.

Author: 'Alī Hasan Khān, son of Nāwawāb Muḥammad Qulī Khān Bahādur خان ولد نواب محمد قلی خان.

Beginning:—

بعد حمد ایرن غفار و نعت سید ابرار ..... چنین گوید بنده

• • • توليدة بيان الشرح • • •



In the preface the author gives us to understand that he devoted fourteen years to the study of geomancy during which period he perused seventy-five treatises which he enumerates in the beginning, but that he still could not acquire a thorough knowledge of the subject.

The work is divided into sixteen *Guldastah*, subdivided into several *Gul* and *Gunchah*, but the last two *Guldastah* are wanting in this MS.

Written in ordinary Ta'liq.

Not dated; latter half of the nineteenth century.

### No. 1068.

fol. 48; lines 11; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

An anonymous treatise on geomancy, with many tables and other figures.

Beginning:—

الحمد لله رب العالمين ..... بدانکه این چند قوائد (قواعد read)  
منفرقه از رسائل بتحصیر آمدند النعم \*

Written in ordinary Ta'liq.

Not dated; 19th century.

### No. 1069.

fol. 27; lines 13; size  $7\frac{1}{4} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

A very damaged and worm-eaten MS. containing two anonymous treatises on geomancy.

I. Foll. 1-14. It is divided into twenty-five *Fasl* and begins thus:

الحمد لله رب العالمين ..... بدانکه اسعدک الله فی الدارين  
که این نسخه ایست در بیان چند النعم \*

II. Foll. 15-27. This treatise is written in the form of questions and answers, and begins thus:

الحمد لله رب العالمين ..... اما بعد این نسخه ایست در  
بعضی سوال و جواب \*

Some tables and other figures are found at the end of each treatise.

Written in ordinary Nasta'liq.

Not dated; 19th century.

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## DIVINATION.

No. 1070.

fol. 129; lines 16; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

فالنامه

## FÂL NÂMAH.

A book of divination.

Beginning:—

فرهنگ کتاب نور ضمیر حساب اول دفتر بادشاه که خطاب دارد الخ \*

The name of the author is not given, but it is evident that he wrote the work for the emperor Jahāngir. The date of composition, A.H. 1019=A.D. 1610, is expressed by the following words **الهی قول** نور الدین محمد جهانگیر عادل.

The predictions or omens are arranged under the names of Jahāngir, and the princes, Parwiz, Khurram and Khusrau, as well as other distinguished courtiers of Jahāngir.

Written in ordinary Indian Ta'liq.

Dated 29 Shawwâl, 1159 Fasli.

Scribe: محمد عباس.



## INTERPRETATION OF DREAMS.

No. 1071.

foll. 226; lines 21; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

کامل التعمیر

## KÂMIL-UT-TA'BÎR.

An exhaustive work on the interpretation of dreams.

Author: Abul Faḍl Ḥusayn bin Ibrâhîm bin Muḥammad ut-Tiflîsî أبو الفضل حسين بن ابراهيم بن محمد التقي.

Beginning:—

سپاس مر خداييرا که واحد و صمد و قادر است مالک ذر الجلال  
و حی فاطر است الخ \*

In a short preface the author tells us that after finishing the composition of کتاب صحت الابدان he directed his attention to a Persian work on the interpretation of dreams, but finding that there was no standard work on the subject he applied his mind to the composition of this work and dedicated it to the king of Rûm Abul Faṭḥ Qizîl Arslân (in Ethé, India Office Lib. Catalogue No. 2276, Abul Faṭḥ 'Izz-ud-Din Qilîj Arslân) bin Mas'ûd, who reigned A.H. 569-588 = A.D. 1173-1192. Comp. also Ethé, Bodl. Lib. Catalogue, No. 1571, 3: Bland's paper on the Science of Ta'bîr, Journal of the Royal As. Soc. xvii, pp. 124 and 155.

The author enumerates about twenty works on which he based the present composition. A list of these works together with a description of the sixteen *Faṣl* into which the work is divided, is given in Ethé, India Office Lib. Catalogue, *loc. cit.*

The last *Faṣl* is followed by an alphabetical list of all the things, seen in dreams, with detailed explanations of their meanings, based on the sayings of Imâms and other holy men.

Fol. 97<sup>v</sup> is left blank.

Written in ordinary Ta'liq.

Dated 4 Muḥarram, A.H. 1127.

## FALCONRY.

No. 1072.

foll. 125; lines 13; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

باز نامه

## BÂZ NÂMAH.

A work on falconry, without author's name.

Beginning:—

بعد حمد و ثناء ایند توانا که شهباز فکر اهل ذکا و شاهین عقول جمیع

دانا الخ •

In the preface the work is called Bâz Nâmah : و این مجموعه ایست ..... موسوم به باز نامه. The author could not be traced, but his references to the provinces of India, e.g. Bengal, Bihâr, Assam, Orissa, etc., as well as his frequent usage of Hindî names of the months, of birds, etc. suggest that he was a resident of India. On fol. 13<sup>a</sup> he says that in the fourteenth year of 'Âlamgir's reign (A.H. 1082 = A.D. 1671) Lashkar Khân, the Sûbahdâr of Bihâr, presented to the emperor a kind of bird called تیغون. On the same folio he again says that Subhân Qulî Khân, King of Tûrân, sent as a present to 'Âlamgir a kind of bird called تروسی. We can therefore conclude that the author wrote this work in, or after, 'Âlamgir's time.

The work is divided into seventy-six *Bâb*. The first twenty-six *Bâb* treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindî, of their diet, training, directions relating to hunting, and signs of health and disease. The remaining *Bâb* are devoted to their diseases and treatment.

The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey. They are on foll. 6<sup>b</sup>, 7<sup>a</sup>, 7<sup>b</sup>, 9<sup>a</sup>, 10<sup>a</sup>, 10<sup>b</sup>, 12<sup>a</sup>, 12<sup>b</sup>, 13<sup>b</sup>, 14<sup>a</sup>, 14<sup>b</sup>, 15<sup>a</sup>, 15<sup>b</sup>, and 16<sup>a</sup>.

Written in fair Nasta'liq on thick paper with occasional notes on margins.

Not dated; 17th century. <sup>c</sup>

A list of the contents, written in a different hand, is prefixed to the copy.

## MINEROLOGY.

No. 1073.

foll. 50 ; lines 13 ; size 9 × 6 ; 6½ × 4.

جواهر نامه

## JAWĀHIR NĀMAH.

A treatise on precious stones and minerals.

Author: Muḥammad Ashraf bin ul-Ḥasan ur-Rustamdāri محمد اشرف بن الحسن الرستم‌داری.

Beginning:—

حمد بیحد و شکر بیحد حکیمی را سزد که بموجب النعم

The author says in the preface that he wrote this work at a time when Zahir-ud-Din Bābur had conquered India and got hold of the precious jewels stored up by its former kings. The work is dedicated to Bābur and to his son and heir-apparent Humāyūn.

A copy of the work in which the author is called محمد بن اشرف العینی الرستم‌داری and which contains twenty-two chapters, is noticed in Rieu iii, p. 996.

In the present copy there are twenty-six chapters, each subdivided into several sections, as follows:—

- I. Pearl ( لؤلؤ ), in six *Faṣl*, fol. 3<sup>a</sup>.
- II. Sapphire ( یاقوت ), in five *Faṣl*, fol. 7<sup>b</sup>.
- III. Ruby ( لعل ), in six *Faṣl*, fol. 10<sup>b</sup>.
- IV. Emerald ( زمرد ), in five *Faṣl*, fol. 12<sup>b</sup>.
- V. Zabarjad, in three *Faṣl*, fol. 14<sup>a</sup>.
- VI. Diamond ( الماس ), in four *Faṣl*, fol. 15<sup>a</sup>.
- VII. Cat's-eye ( عین الہر ), in three *Faṣl*, fol. 17<sup>a</sup>.
- VIII. Turquoise ( فیروزہ ), in five *Faṣl*, fol. 18<sup>a</sup>.
- IX. Bezoar ( پازھر ), in four *Faṣl*, fol. 20<sup>b</sup>.
- X. Mummy ( مومیالی ), fol. 22<sup>a</sup>.
- XI. Ambergris ( منبر ), fol. 23<sup>b</sup>.
- XII. Musk ( مشک ), in one *Faṣl*, fol. 25<sup>a</sup>.
- XIII. Stones of animal origin ( سنگهای حیوانی ), fol. 26<sup>a</sup>.
- XIV. Cornelian ( قتیق ), in four *Faṣl*, fol. 27<sup>a</sup>.
- XV. Stones which resemble Yāqūt, in four *Faṣl*, fol. 27<sup>b</sup>.



- XVI. Shell ( جَزَع ), in four *Faṣl*, fol. 28<sup>b</sup>.  
 XVII. Load Stone ( مَقْنَطَرِيس ), in five *Faṣl*, fol. 29<sup>a</sup>.  
 XVIII. Emery ( سَنَابَد ), in four *Faṣl*, fol. 31<sup>a</sup>.  
 XIX. Melochites ( دَهْن ), in four *Faṣl*, fol. 31<sup>b</sup>.  
 XX. Lapis lazuli ( لَاجُورَد ), in five *Faṣl*, fol. 32<sup>a</sup>.  
 XXI. Coral ( بَسَد و مَرَجَان ), in four *Faṣl*, fol. 34<sup>a</sup>.  
 XXII. Jasper ( يَشَب ), in four *Faṣl*, fol. 35<sup>b</sup>.  
 XXIII. Crystal ( بَلُور ), in four *Faṣl*, fol. 37<sup>a</sup>.  
 XXIV. Jamast (a coarse blue gem), in four *Faṣl*, fol. 37<sup>b</sup>.  
 XXV. Other kinds of stone ( اَحْجَار مَخْتَلِفَة ), in twenty-two *Faṣl*, fol. 38<sup>a</sup>.  
 XXVI. Metals ( فَلَازَات ), in twelve *Faṣl*, fol. 44<sup>b</sup>.

The title of the work, given on the fly-leaf as well as in the colophon, is جَوَاهِر نَامَة.

Written in ordinary Ta'liq.

Dated 8 Muḥarram, A.H. 1248.

The MS. has been repaired throughout with patches of thin paper.

No. 1074.

fol. 164; lines 14; size  $9\frac{1}{4} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

مَجْمُوعَةُ الصَّنَائِعِ

MAJMU'AT-UŞ-ŞANÂ'I'.

A polytechnical work containing a collection of recipes for making artificial pearls, rubies, sapphires and other precious stones, preparing inks, dyes and all kinds of colours, poisons and antedotes, dissolving and oxidizing metals, making artificial flowers, fire-works, etc., etc.

It begins at once without a preface with the following lines in which the work is ascribed to Ḥakīm Faylaṣṣūf-i-Maġribī: نَسَخَةُ مَجْمُوعَةِ الصَّنَائِعِ بِرَأْيِ فَايْذِهِ جَمُّورِ اَنَامِ از حَكِيمِ فَيْلَصُوفِ مَغْرِبِي مُشْتَمِلِ كُشْتِ بَرِ چَهِلِ وَ سَدِ بَابِ النِّعِ. According to Ethé, India Office Lib. Copy No. 2781, the author was Mir Yāḥyā عَمِيرِ بَعْدِي. The present copy exactly agrees with Ethé, India Office Lib. Copy No. 2783 and is likewise divided into forty-three *Bāb* fully enumerated in the beginning.

The colophon of the Bodl. Lib. Copy, (No. 1870), dated A.H. 1033, proves that the work was written before that year. According to Stewart's Catalogue, p. 97, the work was composed by Zayn-ul 'Ābidin

in the reign of Aurangzib; but a Turkish version which appears to have been made in A.H. 1065 = A.D. 1654, is noticed in G. Flügel ii, p. 525.

The MS. is defective towards the end and breaks off with the following words:—

و حاجت خواستن را شاید و دشمنان و بر حکیمان رفتن نشاید نماز

پیشین \*

Written in ordinary Nasta'liq.

Not dated; 19th century.

## ARCHERY.

No. 1075.

fol. 74; lines 14; size  $7\frac{1}{2} \times 4$ ;  $6\frac{1}{4} \times 3$ .

هدایت الرمی

HIDĀYAT-UR RAMĪ.

A treatise on archery.

Author: Muḥammad Budha'ī <sup>محمّد بدّاءى</sup>.

Beginning:—

حمد متواتر و ثنائى متكاثر خدایى جل و علا آن توانائى را \*

The work is dedicated to 'Alā-ud-Dīn Abul Muzaḥfar Ḥusayn Shāh, who reigned in Bengal, A.H. 904-927 = A.D. 1498-1521.

The work is divided into twenty-seven *Bāb*, most of which are subdivided into several *Faṣl*. See Rieu ii, p. 488; W. Pertsch, Berlin Catalogue, p. 337; Ethé, India Office Lib. Catalogue, Nos. 2768-2769.

The original work is followed by a versified tract on the same subject (archery), beginning on fol. 70<sup>b</sup>:—

ای بنام تو نامه نامور است النح \*

Written in ordinary Ta'liq.

Dated A.H. 1139, the ninth regnal year of Muḥammad Shāh.

Scribe: <sup>محمّد عابد</sup>.

The signature 'Gore Ouseley' is found on the top of the first page.



## CALLIGRAPHY AND DRAWINGS.

No. 1076.

foll. 35; lines 17; size 8×5; 6×3.

رساله خوشنویسی

## RISĀLAH-I KHWUSHNA WĪSĪ.

A treatise on calligraphy.

Author: 'Abd Ullah uṣ-Ṣayrafi عبد الله الصيرفي.

Beginning:—

شکرو سپاس فراوان و ستایش بی پایان کاملی را که از نقطه نیستی  
دائرة هستی را مکمل گردانید الخ \*

The author seems to be quite different from his namesake Khwājah 'Abd Ullah uṣ-Ṣayrafi خواجه عبد الله الصيرفي who is repeatedly mentioned in the work as an eminent calligrapher of past times and author of a treatise on calligraphy (see foll. 10<sup>b</sup>, 14<sup>b</sup>, 21<sup>b</sup>, 25<sup>a</sup>, 25<sup>b</sup>, etc.), and of whom the author gives a short account on fol. 21<sup>b</sup>.

We learn from the preface that several men of high position and sons of great men, who had learnt calligraphy from the author, requested him to write a short treatise on that art for the use and benefit of beginners as well as experts. Hence the composition.

The year in which the author wrote the work is not given, but internal evidence shows that he did so during, or immediately after, the reign of the great Muḡal Emperor Akbar (A.H. 963–1014 = A.D. 1555–1605) whom he praises on fol. 19<sup>a</sup>.

According to the preface the author divided the work into a *Muqaddimah*, two *Bāb* and a *Khātimah*, each of which is subdivided into several sections. These divisions are however enumerated in the text in a confusing manner. The main subjects treated are as follows:—

1. The excellence and origin of penmanship, fol. 2<sup>b</sup>.
2. Instructions for the preparation of (ordinary) ink, fol. 3<sup>b</sup>.
3. Distinction between various kinds of pens, and instructions for cutting the pen, fol. 4<sup>a</sup>.
4. The six characters, viz. *Muḥaqqaq*, *Ṣulṣ*, *Tauqī*, *Riqā*, *Rayḥān* and *Naskh*, fol. 5<sup>a</sup>.



5. Instructions relating to paper: its qualities, methods of preparing and colouring it, etc., etc., fol. 6<sup>b</sup>.
6. Instructions for preparing special kinds of ink, fol. 10<sup>b</sup>.
7. Instructions for nibbing the pen and holding it, fol. 14<sup>a</sup>.
8. The origin of the art of writing; its development and progress, etc., etc., fol. 16<sup>b</sup>.
9. This important section, containing notices of eminent calligraphers, and headed as *باب پنجم* or the 'fifth *Bâb*,' consists of three *Faṣl*, subdivided into two *Daṣ'ah*, the first of which treats of the ancient calligraphers. The second *Daṣ'ah* and the entire remaining portion of this *Bâb* are missing. The calligraphers noticed under the first *Daṣ'ah* are as follows:—

*ابن مقله* Ibn-i Muqlah—inventor of the six characters—was the Wazir of the 'Abbaside Caliph al-Râḍī; died in A.H. 327 = A.D. 938; fol. 21<sup>a</sup>.

*علي ابن هلال* 'Alī ibn Hilāl—better known as *ابن بواب*—was the pupil of the above; died, Jumâdâ I, A.H. 413 = A.D. 1022, during the reign of Qâdir Billâh; was buried by the side of the tomb of Imâm Aḥmad bin Muḥammad bin Ḥanbal; fol. 21<sup>a</sup>.

*جمال الدين خواجه ياقوت* Jamâl-ud-Din Khwâjah Yâqût ul-Musta'ṣimī—A pupil of Ibn-i Bawwâb; flourished during the reign of Musta'ṣim Billâh (A.H. 640–656 = A.D. 1242–1258); fol. 21<sup>b</sup>.

*خواجه ارغون* Khwâjah Argûn—pupil of Khwâjah Yâqût; fol. 21<sup>b</sup>.

*خواجه عبد الله ميرفى* Khwâjah 'Abd Ullah us-Sayrafi—made himself a master in *Muḥaqqaq* and *Rayḥân*; fol. 21<sup>b</sup>.

*عبد الله الهروي* 'Abd Ullah ul-Harawî, popularly called *آش پز* (cook), was the master and teacher of the author; his father was the cook of Shaykh Zayn-ud-Din Khawâfi, hence the epithet *آش پز*; fol. 22<sup>a</sup>. His pupils were:—

(a) *عبد الحق ميرزوى* 'Abd-ul-Ḥaq—was skilled in all the characters; fol. 22<sup>a</sup>.

(b) *محمد بن سلطان شاه الهروي* Muḥammad bin Sulṭân Shâh ul-Harawî—better known as *حافظ توطه*, was skilled in *Naskh*; fol. 22<sup>b</sup>.

(c) *سيف الله كرماني* Sayf Ullah Kirmânî—was skilled in all the characters; fol. 22<sup>b</sup>.

(d) *محيى الدين حسن* Muḥyî-ud-Din Ḥasan—passed his own hand-writing as his master's and thus incurred the latter's displeasure; fol. 22<sup>b</sup>.

*خواجه عبد الله مروارد* Khwâjah 'Abd Ullah Marwârid—was skilled

in calligraphy, letter-writing, music, etc., and lived in the time of Sultân Husayn Mirzâ; fol. 22<sup>b</sup>.

مولانا محمود سموقندی Maḥmūd Samarqandī;—fol. 22<sup>b</sup>.

خواجه تاج المسلماني Khwājah Tāj ul-Musalmānī;—fol. 22<sup>b</sup>.

میر عبد الحی Mir 'Abd-ul-Hayy—was a pupil of Maulānā Ja'far; fol. 22<sup>b</sup>.

مولانا عبد الله Maulānā 'Abd Ullah—better known as Maulānā Darwish; was well-skilled in *Ta'liq*; خواجه اختیار and میر منشی and several others were also skilled in *Ta'liq*; fol. 23<sup>a</sup>.

مولانا میر علی تبریزی Mir 'Alī Tabrizī—was the inventor of *Nasta'liq*. He flourished during the reign of Timūr; fol. 23<sup>a</sup>.

مولانا جعفر Maulānā Ja'far—was the pupil of the above and was skilled in all the characters; was attached to the library of Mirzā Bāisangar during the time of Shāh Rukh; fol. 23<sup>a</sup>.

مولانا شیخ عبد الله خوارزمی Maulānā Azhar Shaykh 'Abd Ullah Khwārizmī and مولانا شیخ محمود Shaykh Maḥmūd were the pupils of Maulānā Ja'far; fol. 23<sup>a</sup>.

شیخ بابرید بورانی Sultān 'Alī Mashhadī—مولانا سلطان علی المشدی Bāyazid Būrānī and مولانا سلطان علی القابنی Sultān 'Alī Qā'īnī were the pupils of Maulānā Azhar; fol. 23<sup>a</sup>.

There is a lacuna after fol. 23<sup>b</sup> and a large number of folios seem to be missing. Fol. 24<sup>a</sup> begins with باب هفتم or the seventh chapter, treating of the rules for the correct writing of every letter of the alphabet, the relative proportions of the letters to be judged by numbers of dots, syllabaries showing combinations of letters, etc., etc.

A similar treatise by 'Abd Ullah Ṣayrafī, with similar divisions, but with a different beginning, is noticed in J.A.S.B., New Series, vol. xiv, 1918, No. 8 (p. cccxviii).

Written in ordinary *Nasta'liq*.

Dated 20 Ramaḍān, A.H. 1120.

Scribe: محمد فاضل ولد شیخ عبد الله ولد شیخ ایوب.

On the first page of the MS. appears the signature of Sir Gore Ouseley, in whose hand-writing the following note is found on the title-page:—

No. 23.

رساله در تلم خط

"A Treatise on Penmanship.

The author of this valuable little work was a learned man named Abdullah. He has given the proper form and proportion of each character of the various alphabets in general use in Persia, Arabia



and India, so clearly as almost to obviate the necessity of a writing master.

The date of this essay is not given, nor the birth and country of the author (Abdullah) mentioned.

This copy was transcribed by Muhammed Fazel the son of Sheikh Abdullah and grandson of Sheikh Ayub, A.H. 1120.

G.O."

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khawrshid Nawwâb are found at the beginning and end of the copy.

No. 1077.

fol. 158; lines 12; size  $7\frac{3}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

تذکرۂ خوشنویسان

# TADKIRAH-I KHWUSHNAWÎSÂN.

A treatise on calligraphy, followed by notices on eminent calligraphers brought down to the reign of Muhammad Akbar II (A.H. 1221-1253 = A.D. 1806-1837).

Author: Râqim Gulâm Muhammad Haft Qalami راقم غلام محمد هفت قلمی.  
مفت قلمی.

The original work is preceded by calligraphic specimens in various character, writing models, etc., etc. The earlier portion of the preface is wanting and the work opens abruptly thus on fol. 88\*:

..... این فقیر تردد میکردند و تعلیم اصول خطوط بایشان بقدر فهم و

استعداد هر یک گفته میشد الخ \*

The name of the author could not be traced from the work, but in his notice on Muhammad Hafiz, fol. 153<sup>b</sup>, he adopts the *takhallus* راقم Râqim. According to the preface as extant in the present copy the author divided the work into a *Muqaddimah*, three *Bâb* and a *Khâtimah*, and completed it in A.H. 1239 = A.D. 1823 in the reign of Muhammad Akbar Shâh, with whose praise the preface ends.

The preface is followed by an account of the origin of calligraphy and of the various characters. Then follow instructions, in prose and verse, as to the preparation of ink, cutting the pen, etc., etc., after which the author lays down specific rules for the correct writing of every letter of the alphabets.

The notices on calligraphers begin on fol. 102<sup>a</sup>.



According to Rieu ii, p. 523, the author was a native of Dihli, and lived in Lucknow in the time of Āṣaf-ud-Daulah. Of the dates found in the notices the latest is that of the death of Lālah Lachhmī Rām Pandit, A.H. 1233 = A.D. 1817 (fol. 157<sup>a</sup>).

The original arrangement has been very much disturbed in the present copy. Most of the folios have been misplaced and some are missing.

The work has been edited in the Bibl. Indica series by Shams-ul-'Ulamā Khān Bahādur Dr. Hidāyat Ḥusayn, under the title تذکرۂ خوشنویسان. A comparison of the printed edition with the present copy shows that the historical accounts of kings and princes connected with the calligraphers noticed, found at some length in the present copy, are very much curtailed or are altogether omitted in the printed edition.

The present copy is full of clerical mistakes. It also contains later additions; e.g. the date of Mir 'Ali-ul-Kātib's death, given here on fol. 111<sup>a</sup>, as A.H. 924 (that is erroneous; see vol. ii, p. 79), is not found in the printed edition (pp. 49-54).

The earlier portion, containing various specimens of calligraphy, is written in fair hands, and the latter, in a careless Ta'liq.

Not dated; 19th century.

### No. 1078.

fol. 20; size 12 × 8; 8½ × 5½.

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'liq, with gold sprinkled borders; bound in leather.

The first sheet contains the سورة فاتحة beginning thus:—

بسم الله الرحمن الرحيم — الحمد لله رب العالمين النعم

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Rashid, (also called Rashidā-i Daylāmī رشید دیلمی). He was the pupil and the sister's son of Mir 'Imād-ul-Ḥusaynī, after whose assassination he came to India (during the reign of Shāh-Jahān) and was appointed writing master of Prince Dārā Shikūh. His other pupils were Muḥammad Ashraf Khwājah Sarā, Sa'idā-i Ashraf, 'Abd-ur-Rahmān, Mir Ḥājī, etc. He was a contemporary of the poet Mirzā Šā'ib. Both of them died, according to a chronogram by the aforesaid Sa'idā-i Ashraf, in A.H. 1080 = A.D. 1677; but accord-

ing to others it was in A.H. 1081 or 1085. (See *Tadkirah-i Khwush-nawisân*, pp. 95-100.) Foll. 1<sup>b</sup>, 3<sup>b</sup>.

(2) 'Imâd-ul-Husayni عماد الحسيني of Qazwin. A.H. 1015. He led an independent and simple life at Isfahân. He excelled others in Nasta'liq hand. Being a Sunni he was assassinated at the instigation of Shâh 'Abbâs, A.H. 1024 = A.D. 1615 (See Sprenger, *Oude Catalogue*, p. 89; *Tadkirah-i Khwushnawisân*, pp. 92-95). Foll. 2<sup>a</sup>, 4<sup>a</sup>.

(3) Jawâhir Raqam (with his original name Mir Sayyid 'Alî Khân, Tabrizi مير سيد علی خان تبریزی معروف به جواهر رقم). He was the writing master and librarian of Aurangzib. He died A.H. 1094 = A.D. 1682 (See Rieu ii, p. 783). Foll. 2<sup>a</sup>, 6<sup>a</sup>, 8<sup>a</sup>, 11<sup>b</sup>, 16<sup>a</sup>.

(4) Hidâyat Ullah (Zarrin Raqam هدایت الله زرین رقم). A.H. 1099, 1101 and 1111. He also was the librarian of Aurangzib, at whose order he wrote several copies of the *Diwân-i Hâfiz* in a minute hand. He was the writing master of prince Kâm Baksh, and died A.H. 1118 = A.D. 1706. (See *Tadkirah-i Khwushnawisân*, p. 58). Foll. 5<sup>b</sup>, 9<sup>b</sup>, 10<sup>a</sup>, 12<sup>a</sup>.

A note on the fly-leaf at the beginning, dated A.H. 1220, says that Qâdî 'Alî Akbar Munshî Astarâbâdî bought this copy for five hundred rupees from one Bashârat Khân Afghân at Poonah.

### No. 1079.

fol. 38; size 14 $\frac{3}{4}$  × 10.

An album of miniatures in Indian style and specimens of calligraphy, with illuminated margins.

The miniatures, representing scenes of Indian life and Eastern fiction, include portraits of Indian Princes, Hindû ladies in various attitudes, Hindû Faqirs, etc., almost all without names. Some of them are indecent.

Fol. 6<sup>b</sup> contains the portraits of Bâz Bahâdur and Rûpmatî, inscribed in Nasta'liq باز بهادر و روپ مني. Bâz Bahâdur riding a horse with a hawk in hand is pursuing Rûpmatî, also on a horse, with a lancet in hand. A miniature on fol. 11<sup>a</sup>, without name, represents a jungle scene. Bâz Bahâdur and Rûpmatî, both on horseback with hawks in hand, are penetrating the jungle, attended by a number of females.

Bâz Bahâdur, with his original name Malik Bâyezîd, of Mâlwah (A.H. 962-978 = A.D. 1554-1570), fell in love with Rûpmatî, a courtesan, and the story of their love has been handed down to posterity in song.

A miniature on fol. 16<sup>a</sup> representing Aurangzib on horseback



bears the following inscription in a later hand : معی الدین اورنگ زیب عالمگیر بادشاہ

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck.

The calligraphic specimens, which are in Nasta'liq, Naskh and Shikastah, have the following signatures. Where there are dates, these are given :—

1. 'Abd-ur-Rashîd عبد الرشید [see No. 1078-(1)], foll. 3<sup>b</sup>, 30<sup>a</sup>.
2. Hâfiz Nûr Ullah حافظ نور الله. He flourished under Nawwâb Âsaf-ud-Daulah of Lucknow, who ruled from A.H. 1188–1212 = A.D. 1774–1797. His pupils were Lâlah Surub Singh, Miyân Wajih Ullah, and others (see *Taḍkirah-i Khwushnawisân*, p. 64). The *Sharḥ-i Alfīyah*, in two volumes (see Nos. 783–784) were transcribed by him in A.H. 1160. Foll. 5<sup>b</sup>, 32<sup>b</sup>.
3. Amīr Muḥammad Afdal امیر محمد افضل, A.H. 1144, fol. 10<sup>a</sup>.
4. Mahdī Qulī مهدی قلی, fol. 16<sup>a</sup>.
5. Muḥammad 'Abbās محمد عباس, fol. 20<sup>b</sup>.
6. Muḥammad Ibrāhīm محمد ابراهیم, fol. 21<sup>a</sup>.
7. Muḥammad Amīr محمد امیر (a contemporary of the author of the *Taḍkirah-i Khwushnawisân*. He died in A.D. 1857. See *ib.* p. 71), A.H. 1257, fol. 21<sup>b</sup>.
8. Āgā Mirzā آغا میرزا (died A.H. 1273 = A.D. 1856; see vol. i, p. 101; *Taḍkirah-i Khwushnawisân*, p. 27), A.H. 1233, fol. 22<sup>a</sup>.
9. 'Abd-ul-Wahhâb ul-Ḥusaynī عبد الوہاب حسینی, fol. 23<sup>b</sup>.
10. Abu'l Baqâ ul-Mūsawī ابوالبقاء الموسوی, fol. 24<sup>a</sup>.
11. Fayḍ Ullah فیض الله (brother of Qâḍī 'Ismat Ullah Khân, who died A.H. 1186 = A.D. 1772, see *Taḍkirah-i Khwushnawisân*, p. 127), fol. 25<sup>b</sup>.
12. Afdal-ul-Ḥusaynī افضل حسینی, fol. 26<sup>a</sup>.
13. Sudh Râi سده رای, A.H. 1179. He was a Kâyath of Ilahâbâd. His ancestors, Bhog Chand and others, were attached to the royal courts of Dihlī. Muḥammad Mūsâ was his writing master in Nasta'liq, and he wrote *Shikastah* on the lines of Dirâyat Khân (see *Taḍkirah-i Khwushnawisân*, p. 121). Foll. 29<sup>b</sup>, 33<sup>b</sup>.
14. Āgā 'Alī Khân آغا علی خان, fol. 31<sup>a</sup>. The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Āgā 'Alī Khân.
15. Muḥammad Husayn Zarrin Qalam Akbar محمد حسین زرین قلم اکبر (i.e. the well-known calligrapher of



Akbar's court. He died in A.H. 1020 = A.D. 1611. See *Ā'in-i Akbari*, p. 115; *Tadkirah-i Khwushnawîsân*, p. 78). Fol. 31<sup>b</sup>.

16. Muḥammad Khwushîd محمد خورشید, fol. 32<sup>a</sup>.
17. Muḥammad Mu'min ul-Ḥusaynî محمد مومن الحسينى (with the *takhalluṣ* 'Arshî عرشى; died A.H. 1091 = A.D. 1680; see *Tadkirah-i Khwushnawîsân*, p. 101). Fol. 36<sup>a</sup>.
18. Muḥammad 'Arif محمد عارف (entitled Yaḳūt Raḳam Khân (ياقوت رقم خان). He was a pupil of 'Abd-ul-Bâqî Ḥaddâd, and flourished during the time of Shâh 'Ālam Bahâdur Shâh, who reigned from A.H. 1119 to 1124 = A.D. 1707–1712; see *Tadkirah-i Khwushnawîsân*, p. 126. Fol. 38<sup>a</sup>.

### No. 1080.

fol. 45; size 14½ × 10½.

An album of miniatures and specimens of calligraphy, with wide and gold sprinkled borders.

The miniatures, all in Indian style, represent various scenes of Indian life, and include, besides fancy subjects, portraits of Indian ladies, princes and Hindû Faqîrs, most of them without names. Some of the drawings represent fights of elephants, animals, etc. The following have names in Persian:—

1. شیرین Shirin. She was the wife of Khusrâu Parwîz (king of Persia) and the beloved of Farhâd. She is spoken of as the daughter of the emperor Maurice in the Persian and Turkish romances, that celebrate the love of Khusrâu for Shirin, and Shirin for Farhâd. Fol. 6<sup>b</sup>.
2. Gurû Gobind, as a Hindû Faqîr. Gurû Gobind was the son of Teḡ Bahâdur, a famous chief of the Sikhs. After the execution of his father by order of Aurangzib in A.H. 1084 = A.D. 1673, he rebelled against the emperor, and later on two of his sons were taken prisoners and put to death. Thenceforth he led a retired and sorrowful life until his death. Fol. 8<sup>b</sup>.
3. The emperor Shâh Jahân, fol. 14<sup>a</sup>.
4. Muḥammad Shâh's horse in a back-broken state after the death of his master, fol. 25<sup>a</sup>.
5. The one on fol. 37<sup>a</sup>, though not named, can be identified as the celebrated Hindû poet Kabîr Dâs, who by trade was a weaver, and lived in the time of Sulṭân Sikandar,

Shâh Lodi of Dihli (A.H. 894-923 = A.D. 1488-1517). He is seen here weaving cloth, attended by a royal personage (probably Sikaandar Shâh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnûn, who, reduced to a skeleton for Layla's love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta'liq and Shikastah, contain the following signatures and dates:—

1. 'Abd Ullah Mushkin Qalam ul-Husayni قلم المشكين الحسيني. He was the father of Mir Muḥammad Ṣāliḥ Kashfi, the author of the اعجاز مصطفى; see Rieu. i, p. 154<sup>a</sup>. He wrote five Magnawis and a Diwân; received from Akbar the title of مشكين قلم and the takhalluṣ of وصفي, and died in A.H. 1025 = A.D. 1616. Fol. 2<sup>a</sup>.
2. 'Ali-ul-Kâtib الكاتب على (see vol. ii, p. 79), foll. 3<sup>b</sup>, 9<sup>b</sup>, 23<sup>b</sup>.
3. Shîrîn Raqam, also called Mir 'Abd Ullah Shîrîn Raqam مير عبد الله شيرين رقم, foll. 5<sup>b</sup>, 6<sup>a</sup>.
4. Mir 'Ali مير على, fol. 7<sup>a</sup>.
5. Khudâ Yâr خدا يار, A.H. 1146, fol. 8<sup>a</sup>.
6. Mir Muḥammad مير محمد, A.H. 1126, fol. 11<sup>b</sup>.
7. Muḥammad 'Abbâs محمد عباس, fol. 12<sup>b</sup>.
8. Abu'l Baqâ ul-Mûsawî ابوالبقاء الموصوي, A.H. 1091, fol. 13<sup>a</sup>.
9. Muḥammad Na'im محمد نعيم, A.H. 1121, fol. 15<sup>a</sup>.
10. Bahâdur 'Ali بهادر علي, fol. 18<sup>a</sup>.
11. Jawâhir Raqam جواهر رقم, that is to say Mir Sayyid 'Ali Khân Tabrizî, (see No. 1078-(3); fol. 24<sup>a</sup>).
12. Abu'l Ma'âlî ابوالمعالي, fol. 25<sup>b</sup>.
13. Hidâyat Ullah Zarrin Raqam, هدایت الله زرین رقم, A.H. 1112, (see No. 1078-(4); foll. 26<sup>a</sup>, 43<sup>b</sup>).
14. Raḥmat Ullah رحمت الله, A.H. 1128, fol. 27<sup>b</sup>.
15. Muḥammad Hâdi محمد هادی, fol. 29<sup>b</sup>.
16. Yâqût Raqam خان ياقوت رقم, (see No. 1079-(18); fol. 30<sup>a</sup>).
17. Nâmdâr نامدار. (He was the writing master of Farrukh Siyar, who reigned from A.H. 1124-1131 = A.D. 1712-1718; see Taḍkirah-i Khwushnawisân, p. 59.) Fol. 34<sup>a</sup>.
18. Ḥafîẓ Muḥammad Khwushhid حافظ محمد خورشید, fol. 38<sup>b</sup>.
19. Mir Muḥammad Husayn 'Atâ Khân Murâṣṣa مير محمد حسين عطا خان مرصع رقم (with the takhalluṣ Tahsin تاحسين). He was the son of Muḥammad Bâqir Tuḡrâ



Nawis. He flourished under Nawwâb Shujâ'-ud-Daulah Bahâdur of Lucknow, who ruled from A.H. 1167 to 1188 = A.D. 1753-1774, and at whose order he rendered in Hindi Rekhtah the story of the four Darwishes قصهٔ چهار درویش; see Tadhkirah-i Khwushnawisân, p. 61; A.H. 1191, fol. 38<sup>b</sup>.

20. I'jâz Raqam Khân اعجاز رقم خان (see Tadhkirah-i Khwushnawisân, p. 62), A.H. 1192, fol. 39<sup>a</sup>.
21. Jawâhir Mal جواهر مل, fol. 40<sup>a</sup>.
22. 'Alî Ridâ Shirîn Raqam, pupil of Muḥammad Amir Ridawî علی رضای شیرین رقم تلمیذ سید محمد امیر رضوی, fol. 44<sup>b</sup>.
23. Muḥammad Sa'd-ud-Din محمد سعد الدین, A.H. 1266, fol. 45<sup>a</sup>.

### No. 1081.

fol. 12; size 18½ × 12.

A volume containing twenty-three sheets of calligraphic specimens in Nasta'liq and Naskh, pasted on thick boards. Some of them are signed and dated as follows:—

1. Tûmân Khwâjah تومانخواجه, written in Balkh, fol. 2<sup>b</sup>.
2. Wajih-ud-Din وجیه الدین, fol. 3<sup>a</sup>.
3. Mîr 'Alî میر علی foll. 4<sup>a</sup>, 6<sup>a</sup>.
4. Muḥammad Ibrâhîm محمد ابراهیم, A.H. 1142, fol. 5<sup>a</sup>.
5. Muḥammad Ḥusayn محمد حسین, fol. 5<sup>b</sup>.
6. Muḥammad 'Ismat Ullah Khân محمد عصمت الله خان, fol. 6<sup>b</sup>.
7. Muḥammad Muqim محمد مقیم (he lived in the Kâli Masjid at Delhi; see Tadhkirah-i Khwushnawisân, p. 60), fol. 7<sup>a</sup>.
8. 'Alî ul-Ḥusaynî علی الحسینی, fol. 7<sup>b</sup>.
9. Abu'l Baqâ ul-Ḥusaynî ابوالبقاء الحسینی, fol. 9<sup>b</sup>.
10. 'Alî Ridâ علی رضا (see No. 1080-(22); fol. 9<sup>b</sup>.
11. Faqîr فقیر, fol. 11<sup>b</sup>.

### No. 1082.

fol. 10; size 11½ × 7.

An album of miniatures and specimens of calligraphy.

The miniatures, representing scenes of Indian life, include portraits of Indian ladies, princes, Amirs, Jogis, etc.



The following portraits have names added in Persian :—

1. Maulavi Jāmī مولوی جامی (i.e. 'Abd-ur-Rahmān Jāmī; see No. 180), fol. 4<sup>b</sup>.
2. The well-known Jogī Jaipāl جیگئی جیپال, fol. 7<sup>a</sup>.
3. Sultān Khusrau سلطان خسرو (eldest son of the emperor Jahāngīr; died A.H. 1031 = A.D. 1621). He is depicted receiving a glass of wine from a lady. Fol. 8<sup>a</sup>.
4. Shīr Afgan, son of Sayf Khān Kokah شیر افکن پسر سیفخان کوهک, fol. 10<sup>a</sup>. (This portrait I believe to be of Jahāngīr; it has "Shīr Afgan son of Sayf Khān Kokah" added in a later hand).

The calligraphic specimens, which are in Nasta'liq, bear the following signatures :—

1. 'Abd-ur-Rahīm 'Anbarin عبد الرحیم عنبرین قلم, fol. 4<sup>a</sup>.
2. Muḥammad Ḥusayn محمد حسین, fol. 5<sup>a</sup>.
3. 'Alī نقیر علی, fol. 8<sup>b</sup>.
4. Mir Ḥasan ul-Ḥusaynī میر حسن الحسینی, fol. 9<sup>b</sup>. This folio contains the seals and signatures of Diyānat Khān (with his original name Muḥammad Ḥusayn; he was an Amīr of 2,500 under Shāh Jahān, and died at Aḥmādnagar in A.H. 1040 = A.D. 1630), and Muḥāfiẓ Khān.

### No. 1083.

fol. 10; size 12 × 9½.

An album containing twenty sheets of modern calligraphic specimens in Naskh and Nasta'liq, with the following names and dates to some :—

1. Sayyid 'Alī Aṣḡar Ḥusaynī ul-Ḥasanī سید علی اصغر حسینی الہسنی, A.H. 1307, fol. 1<sup>a</sup>, 2<sup>b</sup>.
2. Sayyid Wazīr Nawwāb Ḥusaynī ul-Ḥasanī سید وزیر نواب حسینی الہسنی, A.H. 1307, fol. 1<sup>b</sup>, 2<sup>a</sup>.
3. (No name), A.H. 1276; fol. 5<sup>a</sup>.
4. Mir Ḥājī میر حاجی, (to be distinguished from his namesake noticed in Tadkirah-i Khwushnawisān, p. 55. The latter was an adopted son of 'Abd-ur-Rashīd Daylamī, d. A.H. 1080 = A.D. 1669), A.H. 1191, fol. 6<sup>a</sup>.
5. Sayyid Muḥammad Mirzā سید محمد مرزا, fol. 10<sup>a</sup>, 10<sup>b</sup>.

Presented by Sayyid Saḍdar Nawwāb of Patna, 8th August, 1906.

## No. 1084.

fol. 28; size  $15 \times 9\frac{1}{4}$ .

An album of calligraphic specimens in Nasta'liq. with wide borders, bearing the following signatures and dates:—

1. Khwushîd خورشید, fol. 1<sup>b</sup>.
2. 'Abd-ul-Husayn عبد الحسين, fol. 3<sup>b</sup>.
3. Hasan Ridâ حسن رضا, fol. 4<sup>b</sup>.
4. Safdar Husayn صفدر حسين, A.H. 1304, foll. 5<sup>a</sup>, 24<sup>a</sup>.
5. 'Inâyat Aḥmad 'Uṭârid Raqam عنایت احمد عطار رقم, A.H. 1256, foll. 6<sup>b</sup>, 7<sup>a</sup>, 16<sup>b</sup>–21<sup>a</sup>.
6. Ilâhî Bakshh الهی بخش, A.H. 1256, 1257, foll. 8<sup>a</sup>–16<sup>a</sup>.
7. Hājī Muḥammad ul-Husaynī حاجی محمد العسینی, A.H. 1067, fol. 22<sup>a</sup>.
8. Hāfiẓ Nūr Ullah حافظ نور الله, A.H. 1185, foll. 22<sup>a</sup>–23<sup>a</sup>.
9. Faṭḥ Ullah Kāshī فتح الله کاشی, fol. 23<sup>b</sup>.
10. Muḥammad Sâdiq محمد صادق [perhaps identical with Murid Khān Muḥammad Sâdiq Tabâtabâ'î, who was an Amīr of Muḥammad Shāh, (A.H. 1131–1161 = A.D. 1718–1748); see Taḍkirah-i Khwushnawisân, p. 107], fol. 23<sup>b</sup>.
11. Muḥammad Bâqir ul-Husaynī محمد باقر العسینی, A.H. 1086, fol. 24<sup>a</sup>.
12. 'Abd-ur-Rashîd عبد الرشید, fol. 24<sup>b</sup>–25<sup>a</sup>.
13. 'Alī علی, fol. 25<sup>b</sup>.
14. Muḥammad 'Alī محمد علی, fol. 26<sup>a</sup>.
15. Muḥammad Sharif محمد شریف, fol. 26<sup>b</sup>.
16. 'Imād-ul-Husaynī عماد العسینی, fol. 27<sup>a</sup>.
17. Mīr 'Alī میر علی, fol. 27<sup>b</sup>, 28<sup>a</sup>.
18. Hidâyat Ullah هدایت الله, A.H. 1092, fol. 28<sup>a</sup>.
19. Ridâ 'Alī ul-'Abbâsī رضا علی العباسی, A.H. 1023; fol. 28<sup>b</sup>.

## No. 1085.

fol. 24; size  $11\frac{1}{2} \times 7\frac{1}{4}$ .

Twenty-four folios (fastened together so as to form a continuous strip) containing specimens of calligraphy in Nasta'liq, some bearing the following names and dates:—

1. Safdar Husayn صفدر حسين, fol. 1<sup>b</sup>, 24<sup>a</sup>.
2. Sayyid 'Alī سید علی, fol. 3<sup>b</sup>.



3. Hidāyat Ullah هدايت الله, fol. 4<sup>a</sup>.
4. Mir Ḥusayn ul-Ḥusaynī, better known as Mir Kalankī ul-Ḥāǧī مير حسين المعروف به مير کلنکی العاجی, fol. 7<sup>a</sup>.
5. Muḥammad Sharif محمد شريف, fol. 9<sup>b</sup>.
6. Muḥammad Fāḍil محمد فاضل, fol. 10<sup>a</sup>.
7. Kifāyat 'Alī کفایت علی, 1268 Faṣlī, fol. 12<sup>b</sup>.
8. Ja'far Ḥasan جعفر حسن, fol. 15<sup>b</sup>.
9. Jawāhir جواهر, fol. 16<sup>a</sup>.
10. 'Abd-ur-Rashid Daylamī عبد الرشید دیلمی, fol. 17<sup>a</sup>.
11. 'Abd-Ullah ul-Qādirī عبد الله القادری, fol. 18<sup>b</sup>.
12. Muḥammad Ibrāhīm محمد ابراهيم, fol. 19<sup>b</sup>.
13. Ilāhī Bakbāsh الهی بخش, foll. 21<sup>b</sup>, 23<sup>b</sup>.

Presented by Sayyid Ṣafdar Nawwāb of Patna, 8th August, 1906.

### No. 1086.

foll. 12; size 14½ × 12.

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amīrs, etc. The following bear inscriptions in Nasta'liq :—

1. Hadrat 'Alī (the fourth Khalifah, d. A.H. 40 = A.D. 660), fol. 1<sup>b</sup>.
2. Sayyid 'Abd-ul-Qādir Jilānī (founder of the Qādirī sect, died A.H. 561 = A.D. 1165), fol. 2<sup>a</sup>.
3. Imām Dāmin ('Alī Ridā bin Mūsā).
4. 'Umar 'Ayyār (the juggler and the faithful attendant of Amīr Ḥamzah) and Khwājah Khidr (the prophet who, according to Moslem belief, is still alive, and serves as a guide to travellers who lose their way), fol. 3<sup>b</sup>.
5. Ibrāhīm Adham (king of Balkh, who renounced the throne, became a pious devotee, and died between A.H. 262 and 267 = A.D. 875 and 880), fol. 4<sup>a</sup>.
6. Kabīr, engaged in weaving cloth [see No. 1085-(5)], a portrait to which the present bears a strong resemblance, fol. 4<sup>b</sup>.
7. Sultān 'Shujā' (the second son of Shāh Jahān, and governor of Bengal, died A.H. 1071 = A.D. 1660) fol. 5<sup>b</sup>.



8. نواب داؤد خان Da'ūd Khān (probably Da'ūd Khān Pannī, son of Khidr Khān Pannī. He served several years under 'Aurangzib, and was killed in an encounter with Amīr ul-Umarā Husayn 'Alī Khān at Burhānpūr, A.H. 1127 = A.D. 1715), fol. 5<sup>b</sup>.
9. نواب احمد خان و شاه تقی درویش Nawwāb Aḥmad Khān (probably Aḥmad Khān Bangash, second son of Muḥammad Khān Bangash, Nawwāb of Farrukhābād. Aḥmad Khān governed from A.H. 1163-1185 = A.D. 1749-1771. Taqī Darwīsh, a popular saint, exercised great influence over Aḥmad Khān), fol. 6<sup>a</sup>.
10. نواب احمد خان the same Nawwāb Aḥmad Khān, fol. 6<sup>b</sup>.
11. نواب شمشیر خان Nawwāb Shams̄hīr Khān. (It is difficult to say whether he is one of the two Shams̄hīr Bahādurs of Bāji Rāo Peshwā's family, or identical with Shams̄hīr Khān of Shāh Jahān's time at whose request Tawakkul Beg abridged the Shāh Nāmah, see No. 10), fol. 7<sup>a</sup>.
12. سید برهان Sayyid Burhān (probably identical with Sayyid Burhān-ud-Dīn Quṭb ul-Mulk, grandson of Sayyid Jalāl Bukhārī. He died at Gujarāt, A.H. 857 = A.D. 1453) fol. 7<sup>b</sup>.
13. نواب شکر الله خان Nawwāb Shukr Ullah Khān (either Shukr Ullah Khān I, a nobleman in the service of Aurangzib, or his son Shukr Ullah Khān II, who was appointed governor of Mewāt in A.H. 1114 = A.D. 1702; see Beale's Biogr. Dictionary, pp. 382 and 383), fol. 8<sup>b</sup>.
14. مرثیه خوان Marṣiyah Khwān (a reciter of elegies), fol. 9<sup>a</sup>.
15. نواب حمید خان Nawwāb Ḥamīd Khān (as a boy) and نواب مظہر خان Nawwāb Maẓhar Khān, fol. 10<sup>a</sup>.
16. کبوتر باز Kabūtar-bāz (a pigeon-flier), fol. 10<sup>b</sup>.
17. سید شہامت علی Hidāyat Khān and سید شہامت 'Alī, fol. 11<sup>b</sup>.

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No. 1087.

A single sheet,  $14\frac{1}{4} \times 9\frac{1}{4}$ . Specimen of calligraphy in Nasta'liq without name or date.

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## No. 1088.

A single leaf,  $7\frac{1}{4} \times 4\frac{3}{4}$ . A portrait of the celebrated saint *Shaykh 'Abd-ul-Qâdir Gilânî* (d. A.H. 561 = A.D. 1165) with the following inscription in a hasty *Ta'liq*: شبیه مبارک حضرت پیران پیر دستگیر رح

## ANTHOLOGIES AND ALBUMS.

## No. 1089.

fol. 69; lines 14; size  $9\frac{1}{4} \times 5\frac{1}{4}$ ;  $5\frac{1}{2} \times 3$ .

An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by *Shâh Jahân*, with many seals and signatures of nobles and distinguished persons of the *Mughal* court.

Beginning:—

ای ذات تواز صفات ما پاک      کف تو برون ز حد ادراک

The MS. consists of choice selections mostly from the poetical works of *Sa'dî*, *Nizâmî*, *Khusrâu*, and *Jâmî*. Other prominent contributors are:—

*Abû Sa'id Abul Khayr* (the renowned saint and *Rubâ'î* writer, d. A.H. 440 = A.D. 1048).

*Shaykh Najm-ud-Dîn Kubrâ* (d. A.H. 618 = A.D. 1221).

*Sayf-ud-Dîn Bâkharzî* (see No. 56).

*Shaykh 'Alâ-ud-Daulah Simnânî* (d. A.H. 736 = A.D. 1335).

*Jalâl-ud-Dîn Rûmî* (see Nos. 59-87).

*Shams-i Tabrizî* (see No. 87).

*Qâsim* (see No. 170).

*Khawâjû Kirmânî* (see Nos. 143-145).

*Âsafî* (see Nos. 219-220).

*Haydar* (see No. 234).

*Humâyûn* (see No. 214).

*Hayratî* (see Nos. 235-236).

*Riyâdî* (d. A.H. 884 = A.D. 1479).

*Ibnî Yamîn* (see Nos. 137-139).

*Amîr Shâhî* (see Nos. 173-176).

Figânî (see Nos. 217-218).

Lisânî (see Nos. 229-230).

Ahlî (see No. 231).

In the autograph note Shâh Jahân says that this valuable MS. was deposited in his library on the auspicious day of his accession to the throne; viz. the 8th Jumâdâ II, A.H. 1037:—

بسم الله الرحمن الرحيم - این مجموعه نفیسه بتاریخ بست و پنجم  
ماه بهمن موافق هشتم شهر جمادى الثانیة سنة ۱۰۳۷ هجری که روز  
جلوس مبارک است داخل کتابخانه این نیازمند درگاه شد - حرره شهاب  
الدین محمد شاه جهان پادشاه این جهانگیر پادشاه بن اکبر پادشاه غازی -  
۲۵ خرداد سنة ۲ جلوس تعبیر یافت \*

There are two miniatures in unfinished outline at the beginning by Ridâ رضا, and two more in good Persian style, without the painter's name, at the end.

Written in beautiful perfect Nasta'liq on thick gold sprinkled paper with a sumptuously decorated double-page 'Unwân. The margins are designed in gold throughout.

On foll. 14<sup>a</sup> and 68<sup>a</sup> the scribe gives his name as علي الحدينى, but on fol. 44<sup>a</sup> he calls himself علي الكاتب. For 'Alî ul-Kâtib's life see vol. ii, p. 79.

The seals and 'Ard-dîdahs covering the first and the last folios, except one, have been obliterated by some mischievous hand. That one (at the bottom of the last folio) reads thus:—

قیمت پانصد روپیه از بابت نور جهان بیگم \*

The above note at once suggests that this valuable MS. once belonged to the celebrated Nûr Jahân, the favourite wife of the emperor Jahângir.

### No. 1090.

foll. 52; lines 12; size 11 × 6½; 7 × 3½.

An elegant and beautifully written copy of a Persian anthology containing choice pieces taken from the prose and poetical works of eminent writers.



## I.

fol. 1<sup>a</sup>: A short moral precept by *Shaykh* Abū Sa'īd Abul Khayr (*d.* A.H. 440 = A.D. 1048); beginning:—

من مقالات شیخ ابی سعید ابی الخیر - گفت این تصوف عزیزست  
در دل توانگریست در درویشی خداوندیست در بندگی اله \*

## II.

fol. 1<sup>b</sup>: Account of the physician Barzūyah as given by himself; beginning:—

چنین گوید برزویه طبیب مقدم اطباء پارس که پدر من از آشکریان بود  
و مادر من از خاندان علماء زردشت و اول نعمتی که خدای تعالی بر  
من ارزانی داشت دوستی پدر و مادر بود و شفقت ایشان اله \*

Barzūyah, a Persian physician of great reputation, flourished under Nūshirwān the Just (A.D. 531-579). He visited India at that monarch's order, and on his way back took several books, one of which, he says on fol. 15<sup>a</sup>, was the famous *Kalilah and Dimnah* و کلیله و دمنه, which, according to some, he translated into Persian.

## III.

fol. 16<sup>b</sup>. *Ṣad Pand-i Luqmān*. The precepts of Luqmān to his son; beginning:—

الحمد لله رب العلمین ..... این صد پند سودمند ست که لقمان  
حکیم پسر خود را وصیت کرده و فرمود که هر که این سخنانرا یاد گیرد اله \*

## IV.

fol. 20<sup>a</sup>. *Manājāt*, a prayer; beginning:—

یا رب دل ما را تو برحمت جان ده ..... الهی دلای ده که در کار  
تو جان بازیم اله \*

The above are followed by selections from the poems of the following poets:—

1. *Qarārī Gīlānī* (with his full name *Nūr-ud-Dīn Muḥammad*). He was the son of *Maulānā 'Abd-ur-Razzāq* and the brother of the celebrated *Ḥakīm Himām* and *Ḥakīm Abul Faṭḥ Gīlānī* of Akbar's time. (See *Muntakhab-ut-Tawārīkh* of 'Abd-ul-Qādir Badā'ūnī, foll.

423-424; *Riyâd-ush-Shu'arâ*, fol. 335<sup>a</sup>; *Majma'un-Nafâ'is*, vol. i, fol. 383<sup>a</sup>; *Taqi Auhadi*, vol. ii, fol. 598<sup>a</sup>; *Makhzan-ul-Garâ'ib*, vol. ii, p. 675, etc.).

2. عنصري 'Unṣuri (the well-known court poet of Sultân Mahmūd).
3. خاقانی Khâqânî (see Nos. 31-35).
4. شهاب الدين خاله Shihâb-ud-Dîn Khâlah (*Taqi Auhadi*, vol. i, fol. 348<sup>a</sup>, says that, according to some, the poet was a contemporary of Shams-ud-Dîn Haddâdî. See also *Majma'un-Nafâ'is*, vol. i, fol. 229<sup>b</sup>: *Riyâd-ush-Shu'arâ*, fol. 195<sup>b</sup>, etc.).
5. جلال الدين رومي Jalâl-ud-Dîn Rûmî (see Nos. 59-87).
6. آئير اخسبکتی Agîr Akhsikati (court poet of Sultân Arslân bin Tug̃rul, who reigned A.H. 555-571 = A.D. 1160-1175. Agîr died in A.H. 608 = A.D. 1211).

This valuable copy is remarkable for a fine specimen of calligraphy, due to the penmanship of Muḥammad Husayn Kashmirî. His autograph is repeatedly found throughout the copy. A good Nasta'liq writer of India, he flourished during the time of Akbar, who sur-named him زرين رقم Zarrîn Raqam. See *Tadkirah-i Khwushnawisân*, p. 78.

In several places the MS. is dated A.H. 1000.

Written in elegant bold Nasta'liq on thick paper within gold floral borders.

Two beautiful miniatures by Akbar's court painters Farrukh and Sankar (see vol. vii, p. 43, Nos. 49 and 29 respectively) are found on foll. 15<sup>b</sup> and 16<sup>a</sup>, and two more illustrations, in Persian style, on foll. 51<sup>b</sup> and 52<sup>a</sup>.

### No. 1091.

pp. 210 (foll. 105), lines 12; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shâh Jahân), and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

Beginning:—

مشققی و عبودیتی از حد گذشت بدرا      گرتو شکیب داری طاقت نمازد ملرا



The most prominent contributors are :—

Sa'di (see Nos. 91-113), pp. 1-8.

Khusrau (see Nos. 125-131), pp. 8-9, 26-28.

Âhî (a Turkish Amir, who served under Ġarîb Mirzâ, son of Abul Ġâzî Sultân Husayn, and died A.H. 927 = A.D. 1520, see Rieu ii, p. 736 and Sprenger, Oude Catalogue, pp. 21 and 327), pp. 10-15, 110-115.

Maulânâ Sayfi (probably Sayfi Bukhârî, the author of the well-known work *عروض سنی*, see No. 846, some of whose verses quoted in Taqî Auhadî, vol. i, fol. 315<sup>b</sup>, are found here), pp. 15-22.

Âsafî (see Nos. 219-220), pp. 23-25, 116-122.

Hâfiz (see Nos. 151-161), pp. 29-37 and 172.

Hasan (see Nos. 132-133, pp. 38-42.

Kamâl (that is to say Kamâl of Khujand, Nos. 163-164), pp. 43-45.

Salmân (see No. 147), pp. 46-48.

Qâsim (see No. 170), pp. 49-53.

Jâmî (see Nos. 180-212), pp. 54-83.

Shâhî (see Nos. 173-176), pp. 84-90.

Kâtibî (see No. 171), pp. 91-99.

Ahli (see No. 231), pp. 100-109.

Riyâdî (that is to say Riyâdî of Samarqand, who died, according to Taqî Kâshî, A.H. 884 = A.D. 1479, see Sprenger, Oude Catalogue, p. 20, and Rieu iii, p. 1074), pp. 123-130.

Banâ'î (see Nos. 215-216), pp. 131-138.

Suhaylî, also Suhayl (Amîr Nizâm-ud-Dîn Aḥmad Suhaylî, Wazîr of Sultân Husayn Mirzâ, left, besides a Persian and a Turkish Diwân, a Maḡnawî, Laylâ wa Mujnûn, and died A.H. 907 = A.D. 1501; see Ethé, Bodl. Lib. Catalogue, No. 981; Sprenger, Oude Catalogue, pp. 20, 78 and 572; Rieu ii, p. 756, etc.), pp. 139-142.

Amîr Muḥammad Šâlîḥ (a native of Herat, was an Amîr attached to Sultân Husayn Mirzâ; see Riyâd-ush-Shu'arâ, fol. 220<sup>a</sup>), pp. 143-148.

Hilâlî (see No. 228), pp. 149-166.

Haydar (see No. 234), pp. 167-170 and 178.

Nuwîdî (most probably Nuwîdî Nishâpûrî, who flourished under Sultân Husayn Mirzâ; spent his last days in the service of the emperor Humâyûn, and died in Āgrah, A.H. 948 = A.D. 1541. Besides a Diwân, consisting of four thousand



verses, he is the author of *واردات عینیه* and *معجزات الالی*; see Taqī Aḥādī, vol. ii, fol. 759<sup>b</sup>, pp. 179–182.

Shauqī (perhaps identical with the Shauqī noted in Taqī Aḥādī, vol. i., fol. 365<sup>a</sup>, where it is said that Shauqī, who is mentioned in the Majālis-un-Nafā'is of Amīr 'Alī Shīr, was a good Persian and Turkish poet), pp. 183–186.

Sultān Ḥusayn Mirzā (see No. 667), p. 187.

Bādī'-uz-Zamān Mirzā (eldest son of Sultān Ḥusayn Mirzā. He reigned conjointly with his younger brother Muẓaffar Ḥusayn Mirzā over Khurāsān, and died in A.H. 921 = A.D. 1515), pp. 187–188.

Other names are : Muḥammad Muḥsin Mirzā, p. 188 ; Ibn-i Ḥusayn Mirzā, p. 189 ; Farīdūn Ḥusayn Mirzā, p. 189 ; Sultān Mas'ūd Mirzā, p. 190 ; Bāisunḡar Mirzā, p. 190 ; Muḥammad Ḥusayn Mirzā, p. 191 ; Muḥammad Mu'min Mirzā, pp. 191–194 ; Ġarībī (that is to say, Shāh Ġarīb Mirzā, see Riyāḍ-ush-Shu'arā, fol. 284<sup>a</sup>), pp. 195–201 ; Amīr 'Alī Shīr the celebrated prime minister of Sultān Ḥusayn Mirzā. He adopted the *Takhalluṣ* Nawā'ī and Fānī, and died A.H. 906 = A.D. 1500), p. 202.

The above is followed by a *Hikāyat* from Sa'dī's Būstān, beginning *ندانم که گفت آن حکایت به من*, pp. 202–206 ; a *Tarjīband*, pp. 207–209, and some *Qit'ahs*, p. 210.

The following autograph note of prince Khurram, p. 2, in which he does not dot any letter, has been partly cut off by the binder :—

الله اکبر پنجم آذر سنه ۱۰۱۴ داخل کتابخانه اعلی حضرت ظل الهی نور  
الدین جهانگیر پادشاه بن اکبر پادشاه شد حرره بنده خرم بن جهانگیر پادشاه \*

H. Blochmann, who transcribes the above note on the title-page, reads *بنده* after *حرره*. He has the following notes :—

"This beautiful 'Collection of Choice poems' contains on the second leaf the signature of Prince Khurram (emperor Shāh Jahān)."

"The signature resembles Shāh Jahān's signature in Journal, As. Socy, Bengal, for 1870, pt. I, plate xii, in every detail. Prince Khurram was fourteen years old when he wrote this.

[Sd.] J. H. Blochmann."

1874.

On the right-hand margin Blochmann adds the following note :—

"Vide Proc. As. Bengal, Novr. 1874."

The signature "J. H. Blochmann," dated 1873, is also found on fol. 1<sup>a</sup>. It is followed by the following note in the donor's handwriting :—

الحمد لله که داخل کتابخانه حقیر شد - حرره خدا بخش ابن مولوي

محمد بخش خان مرحوم - هفتم رجب سنه ۱۲۹۹ هجری نبوي صلعم \*

Foll. 1<sup>b</sup> and 2<sup>a</sup> contain two beautifully illuminated stars bearing the following inscription:—

ای تو مجموعه خوبی ز کدامت گویم \*

The seal of 'Inâyat Khân Shâh Jahânî, followed by the following note, is found at the bottom of fol. 2<sup>a</sup>:—

بقایم ۲۵ جمادی اول سنه ۲۱ عرض دیده شد \*

Written in exceedingly beautiful minute Nasta'liq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwân. A Rubâ'i runs thus at the top and bottom of foll. 1<sup>a</sup> and 2<sup>a</sup> (on each a hemistich):—

ای یاد تو سر دفتر دیباچه جود      نام تو کلید گنج دیوان وجود  
تا حمد بود فاتحه دفتر ما      ختم همه کار تو بادا محمود

Pages 31-32, 79 and 172 contain fine illustrations in the best Persian style.

The MS. is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century.

### No. 1092.

fol. 159; size 7 × 3½; 4½ × 2.

An album of Persian prose and poetry, containing miscellaneous pieces in disorder, many folios being upside down. The principal contents are:—

#### I.

A defective prose piece opening abruptly on fol. 2<sup>a</sup> thus:—

..... با نغمه قننون حکمت صغیر طایر وحي الهم \*

#### II.

Another prose piece, beginning on fol. 7<sup>a</sup>:—

زهي ایزد بیهمال و یگانه بی \* شبه و مثال که بر حسب اقتضای  
حکمت بالغه الهم \*



III.

Preface by Aqâ Husayn Khwân-sâri; beginning on fol. 8<sup>a</sup>:—

سبحان الله این چه گوهر گرانمایه و اختر بلند پایه است اله \*

IV.

Verses by Sâ'ib, Adib Šâbir, Khallâq-ul-Ma'ânî (i.e. Kamâl Isfahânî), etc., fol. 13<sup>a</sup>.

V.

A medical tract on the uses of بیج چینی (chinaroot), قهوه (coffee) and تنباکو (tobacco), by Nizâm-ud-Din Ahmad Gilânî کیلانی, written at the request of Nawwâb Khân Zamân; beginning on fol. 20<sup>b</sup>:—

شکر بی مفتها مر صانعی را جل شانہ و عظم برہانہ کہ کینات ییادید  
الہ \*

VI.

Shâh Tugrâ's letter to Mirzâ Bazmî, fol. 27<sup>a</sup>; beginning:—

دشت سبز و کوة سبز و باغ سبز و خانہ سبز الہ \*

Followed by some other letters.

VII.

A collection of moral anecdotes, beginning on fol. 31<sup>a</sup>:—

حکایت - شیخ ابوالحسن بصری رحمہ الله علیہ چندی فرمودہ اند کہ  
روزی در قافله می رفتم الہ \*

VIII.

Some prose pieces in praise of Nawwâb Hakîm Šâhib, etc.; beginning on fol. 34<sup>b</sup>.

IX.

A collection of anecdotes, beginning thus on fol. 43<sup>a</sup>:—

فکلمست کہ استاد ابو ریحان بیرونی کہ در علم احکام نجوم یگانہ جہان  
بود الہ \*

X.

A dispute between Day and Night by Munîr Hindî منیر ہندی; see No. 872 (fol. 323<sup>a</sup>); beginning on fol. 44<sup>b</sup>:—

بعد از سپاس ایزدی کہ چہرہ روز را از پرتو مہر برافروختہ الہ



## XI.

دبیاچه نقش بدیع غزالی. Preface to the نقش بدیع of Gẓālī, fol. 46<sup>b</sup>; beginning:—

• حمدیکه عندلیدان گلشن نظم در گلزار الفاظش بهزار دستان اله

## XII.

رقعه که صایبا در وقت منع شراب نوشته. on fol. 47<sup>a</sup>; beginning:—  
 زبان شکسته ترم از قلم نمیی دادم که شرح آن بکدامی زبان کنم (sic)

## XIII.

صایبا در تعریف نیاکو. on fol. 47<sup>b</sup>; beginning:—  
 بستم لب پیاله ز خوف شراب تلخ کردم بدود تلخ قذاعت ز آب تلخ

## XIV.

A collection of fables and pleasantries, fol. 50<sup>a</sup>.

## XV.

Poems and verses, some of them Turkish, by Ja'far, Mirzā Jalāl, Shāpūr, Sahābī, Tajallī, Nazīrī, Šā'ib, Fuḍūlī, 'Urī, Tālib Āmulī, Muḥammad Qulī Salīm, etc., together with some elegant prose writings; fol. 54<sup>b</sup>.

## XVI.

دبیاچه دیوان میر محمد موئمن ادائی انشاء مرزا جلالی طباطبائی. Preface to Mir Muḥammad Mu'min Adā'i's Diwān by Mirzā Jalālā Ṭabātabā'i, fol. 92<sup>a</sup>; beginning:—

• هرچند از ما مشتی تھی دست هوا پرست اله

## XVII.

دبیاچه دیوان ملا منیر لاهوری انشاء مرزا جلالا. Preface to Mullā Munir Lāhaurī's Diwān by Mirzā Jalālā; see No. 872-(7); beginning on fol. 95<sup>a</sup>—

جهان آفرینی که زمین و زمان و مکیں و مکان را بعنوان کن فکن آفریدند اله •

## XVIII.

A collection of Arabic proverbs and moral sayings, fol. 96<sup>a</sup>; beginning:—

• البیاض نصف الحسن اله

XIX.

A collection of recipes, fol. 102<sup>b</sup>.

XX.

Âqâ Husayn Khwânsârî's writing (here incomplete) on the occasion of Shâh Safî's making a vow to give up drinking; beginning on fol. 109<sup>b</sup> :—

تندر خوشخرام قلم \*

XXI.

In praise of Isfahân, fol. 111<sup>a</sup>; beginning :—

چگویم از صفای صفاهان و نزهت این ساحت جنت نشان الن \*

XXII.

The same piece of Âqâ Husayn's writing as on fol. 109<sup>b</sup> (Art. XX), also incomplete.

XXIII.

ساقی نامه حکیم عطا. Sâqî Nâmah by Ḥakīm 'Aṭâ; beginning on fol. 115<sup>b</sup> :—

زهی پیش درگاهت ای نور پاک شب و روز در سجده افتاده تاک

XXIV.

A fragment of a medical tract on the uses and properties of compound medicaments, foll. 122–130; parts of this tract, are bound upside down.

Written in beautiful hands by different scribes.

Of the dates of transcription given in the MS. the earliest is A.H. 1023.

No. 1093.

foll. 294; size 10 × 6½; 8½ × 5½.

A large collection of selections from the poetical works of ancient and modern authors, together with some prose pieces.

The poetical selections contain Qaṣīdahs, Maṣnawīs, Rubā'īs, Ġazals and Fards, and the prose consists of short historical anecdotes, relating to saints, kings and other great men, moral sayings, letters, etc.

The MS. begins thus :—

در آتش محبت جانانه سوختیم در انتظار ساقی و پیمانده سوختیم

The prominent contributions are *Ṣā'ib*; *Jāmi*; *Tāhir*; *Kamāl Khujandi*; *'Urfl*; *Sām Mirzā*; *Figāni*; *Khwājū*; *Rukn-i Ṣā'in*; *Tālib Kalim*; *Saḥābī*; *Hilālī*; *Khayyām*; *Banā'i*; *Khāqānī*; *Firdausi*; *Shāh Ni'mat Ullāh Wali*; *Malik Qummi*; *Zafar Khān*; *Shifā'i*; *Sa'dī*; *Muḥtasham*; *Faydī*; *Anwari*; *Ḥāfiz*; *'Attār*.

It would appear from the colophon, dated *Shāhjahānābād*, 26th *Jumādā I*, A.H. 1079, that the collection was made by the scribe *Mirzā Muḥammad* himself.

Written in ordinary *Nasta'liq*.

The seals of the ex-kings of Oude are found at the beginning and end of the copy.

### No. 1094.

fol. 325; lines 33; size  $12\frac{1}{2} \times 6$ ;  $10\frac{1}{2} \times 3$ .

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to *Abul Ḥasan Mūsā bin Ja'far*:—

ادعية الايام المروية عن ابي الحسن موسى ..... دعاء يوم  
الجمعة - بسم الله الرحمن الرحيم - مرحباً بخلق الله الجديد وبكما من  
كاتبين شاهدين الخ •

Other important pieces are:—

#### I.

*Zuhūrī's* prefaces, viz.:—

- (1) *Diwāḡe Nūrs Ṭhūrī* (see No. 284—III), fol. 11<sup>b</sup>.
- (2) *Diwāḡe Ḫwān Ḫalīl* (see No. 284—I), fol. 13<sup>a</sup>.
- (3) *Diwāḡe Ḡurāz Abrahīm* (see No. 284—II), fol. 17<sup>b</sup>.

#### II.

*Maghawis* and poems by *Wālihi* (fol. 20<sup>a</sup>) and *Salim Astarābādī* (fol. 22<sup>a</sup>); a poetical description of female beauty (fol. 23<sup>a</sup>).

#### III.

*Diwāḡe Biyān Shāh 'Abbās az Āqā Ḥusayn*. Preface to the *Bayāḡ* of *Shāh 'Abbās* by *Āqā Ḥusayn*, fol. 25<sup>b</sup>.



IV.

از منشآت رضی. From the prose writings of Mirzâ Rađi Mustaufi in praise of Işfahân, fol. 26<sup>b</sup>; beginning:—

چمن چمن ریاحین شکر و سپاس که حضرت و صفایش الهی

In the conclusion Rađi says that he completed the writing on 12 Rabî' I, A.H. 1059 = A.D. 1649. (This is dated 24 Jumâdâ II, A.H. 1091.)

V.

الهامیه ملا طغرا مشهدی (see No. 333—III), fol. 33<sup>b</sup>. (Also dated A.H. 1091.)

VI.

Husn wa Dil. A romantic tale by Mirzâ Rađi Mustaufi; beginning; on fol. 41<sup>a</sup>:—

ای نام همايونت طغراچه فرمالها ..... انوار آفتاب جلال  
لايزالي الهی \*

VII.

Bâg wa Bahâr, by Âqâ Zahirâ Nafarî; beginning on fol. 85<sup>b</sup>:—

شبنم شاداب هر گونه ستایش و ثناء که از هوای روح پرور بستان الهی \*

VIII.

A poetical description of female beauty by Mirzâ Dâ'ûd (on the margin); beginning:—

عریزان دوستان مهر آفرینان الهی \*

IX.

Mau'izat Nâmah, also called Qâbûs Nâmah, also called قابوس نامه (see Rieu ii, p. 769<sup>b</sup>). A book of admonitions written by Amîr Nasr-ul-Ma'âlî Kaikâ'ûs bin Iskandar bin Qâbûs Washamgîr (of the Ziyârid dynasty): امیر نصر المعالی کیکاؤس بن اسکندر بن قابوس وشمگیر for his son Gilân Shâh. For printed editions see Edwards, pp. 318–319; beginning on fol. 90<sup>a</sup>:—

الحمد لله رب العالمين ..... اما بعد چنین گوید جمع کفندۀ این  
کلمات امیر نصر عنصر المعالی کیکاؤس بن اسکندر بن قابوس وشمگیر  
مولای امیر المومنین با فرزند خویش گیلان شاه بدانکه ای پسر من  
بدر شدم الهی \*

In the conclusion, fol. 133<sup>b</sup>, the author says that he began to write this book at the age of sixty-three, in A.H. 475 = A.D. 1082, dividing it into forty-four *Bâb*, enumerated at the beginning as follows:—

- |                              |   |
|------------------------------|---|
| (1) fol. 90 <sup>b</sup> .   | باب اول در شناختن ایزد تعالی            |
| (2) fol. 91 <sup>a</sup> .   | باب دوم در آفرینش پیغمبران              |
| (3) fol. 91 <sup>b</sup> .   | باب سوم در سپاس داشتن خداوندان نعمت     |
| (4) fol. 92 <sup>a</sup> .   | باب چهارم در افزونی طاعت از راه توانائی |
| (5) fol. 92 <sup>b</sup> .   | باب پنجم در شناختن حق پدر و مادر        |
| (6) fol. 93 <sup>a</sup> .   | باب ششم در افزونی گهر از افزونی هنر     |
| (7) fol. <i>ib</i> .         | باب هفتم در سخن گفتن از نیک و بد        |
| (8) fol. 97 <sup>a</sup> .   | باب هشتم در پندهای نوشیروان عادل        |
| (9) fol. 97 <sup>b</sup> .   | باب نهم در پیری و جوانی                 |
| (10) fol. 99 <sup>a</sup> .  | باب دهم در ترتیب طعام خوردن             |
| (11) fol. <i>ib</i> .        | باب یازدهم در ترتیب شراب خوردن          |
| (12) fol. 100 <sup>a</sup> . | باب دوازدهم در مہمان شدن و عیش و ورزش   |
| (13) fol. 101 <sup>a</sup> . | باب سیزدهم در نرد و شطرنج باخفتن        |
| (14) fol. <i>ib</i> .        | باب چهاردهم در عشق و ورزش               |
| (15) fol. 102 <sup>a</sup> . | باب پانزدهم در تمتع کردن                |
| (16) fol. 102 <sup>b</sup> . | باب شانزدهم در گرمابه رفتن              |
| (17) fol. <i>ib</i> .        | باب هفدهم در خفتن و آسودن               |
| (18) fol. 103 <sup>b</sup> . | باب هجدهم در شکار کردن                  |
| (19) fol. <i>ib</i> .        | باب نوزدهم در چوگان زدن                 |
| (20) fol. 104 <sup>a</sup> . | باب بیستم در گاززار کردن                |
| (21) fol. 104 <sup>b</sup> . | باب بیست و یکم در جمع کردن مال          |
| (22) fol. 105 <sup>b</sup> . | باب بیست و دوم در نگاه داشتن امانت      |
| (23) fol. 106 <sup>a</sup> . | باب بیست و سوم در برده خریدن            |
| (24) fol. 107 <sup>b</sup> . | باب بیست و چهارم در ضیاع و خانه خریدن   |
| (25) fol. 108 <sup>a</sup> . | باب بیست و پنجم در اسب خریدن            |
| (26) fol. 109 <sup>a</sup> . | باب بیست و ششم در زن خواستن             |
| (27) fol. 109 <sup>b</sup> . | باب بیست و هفتم در شناختن حق فرزندان    |
| (28) fol. 111 <sup>a</sup> . | باب بیست و هشتم در دوست گردیدن          |
| (29) fol. 112 <sup>a</sup> . | باب بیست و نهم در اندیشه کردن از دشمن   |

- (30) fol. 113<sup>a</sup>. باب سي ام در عفو و عقوبت  
 (31) fol. 114<sup>a</sup>. باب سي و يكم در طلب علم دين و قضا  
 (32) fol. 116<sup>a</sup>. باب سي و دوم در بازگاني كردن  
 (33) fol. 118<sup>a</sup>. باب سي و سيم در طلب علم طب  
 (34) fol. 120<sup>a</sup>. باب سي و چهارم در علم نجوم و هندسه  
 (35) fol. 120<sup>b</sup>. باب سي و پنجم در رسم شاعري  
 (36) fol. 121<sup>a</sup>. باب سي و ششم در رسم مطربي  
 (37) fol. 122<sup>a</sup>. باب سي و هفتم در خدمت پادشاه  
 (38) fol. 122<sup>b</sup>. باب سي و هشتم در تدبيري پادشاه  
 (39) fol. 123<sup>b</sup>. باب سي و نهم در دبيري و شرايط آن  
 (40) fol. 125<sup>a</sup>. باب چهل در شرايط وزارت  
 (41) fol. 126<sup>b</sup>. باب چهل و يكم در سپه سالاري  
 (42) fol. 127<sup>a</sup>. باب چهل و دوم در پادشاهي  
 (43) fol. 129<sup>a</sup>. باب چهل و سوم در دهقاني كردن  
 (44) fol. 129<sup>b</sup>. باب چهل و چهارم در جوانمردی

X.

معراج الغيال *Mi'râj-ul-Khayâl*, an erotic poem by Mullâ 'Alî Ridâ, who adopted the *takhallus* 'Tajallî; beginning on fol. 140<sup>a</sup>:—

در سرم ديگر همای عشق يار الخ \*

Mullâ 'Alî Ridâ Tajallî, a native of Ardaqân, in Yazd, came to India during the reign of Shâh Jahân, but spent his last days under Shâh 'Abbâs II and Sulaymân, and died A.H. 1088 = A.D. 1677. See Rieu ii, p. 738.

XI.

Gazals by Sâ'ib, Şafî Qulî Beg, Sâmi, Saydî, Muhtashim, Najât, Wahshî, etc., foll. 147-188.

XII.

Maṣnawîs by Wâlihî and others, foll. 194<sup>a</sup>-227<sup>b</sup>.

XIII. \*

Rubâ'is arranged alphabetically, foll. 228<sup>a</sup>-313<sup>b</sup>.



## XIV.

Selections from the *Diwân* of Salim Qulî Tihirânî (see No. 311), beginning on fol. 314<sup>a</sup>, with Zulâlî's *Maṣnawî* *معمود و ایاز* (see No. 282) in the centre column.

## XV.

*Sihr-i Ḥalāl* by Ahli Shīrāzī (see No. 231), fol. 315<sup>b</sup>, in the centre column.

## XVI.

Āqâ Husayn Khwānsārī's writing on the occasion of Shāh Safī's giving up drinking. See No. 1092-(20); fol. 320<sup>b</sup>.

## XVII.

A form of *Kābîn Nāmah*, or Marriage-bond, beginning on fol. 323<sup>a</sup> :—

زبانتوین عروسی که مشاطه کان تماشا گاه فصاحت النح •

Written in various beautiful hands by different scribes.

A note on a fly-leaf at the beginning says that this *Bayād* was transcribed at Iṣfahān, A.H. 1092, during the reign of the Ṣafawī Sayyids.

## No. 1095.

fol. 231; size  $7\frac{1}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{4}$ .

Selections from the *Diwāns* of the following poets :—

- (1) Farid-ud-Dīn 'Aṭṭār (see Nos. 46-52), beginning on fol. 1<sup>b</sup> :—

سبعان خالقى که صفاتش ز کبریا النح •

- (2) Ḥasan Dihlāwī (see Nos. 132-133), beginning on fol. 41<sup>b</sup> :—

ای عمره خونریز تاراج ده جانها النح •

- (3) Kātibī (see No. 171), beginning on fol. 65<sup>a</sup> :—

ای گل آدم بغمز جان مخمر ساخته النح •

- (4) Āṣafī (see Nos. 219-220), beginning on fol. 100<sup>a</sup> :—

ساز آباد خدایا دل ویرانی را النح •

- (5) Fiḡānī (see Nos. 217-218), beginning on fol. 123<sup>b</sup> :—

ای سرنامه نام تو عقل گره کشایا النح •

- (6) Ahli (see No. 231), beginning on fol. 131<sup>b</sup>:—

دو چشم فرش آن ممبر که سازی جلوه گاه انجا الخ \*

The selection from Ahli's *Diwān* ends with a colophon dated A.H. 1009.

- (7) Jahān, beginning on fol. 151<sup>a</sup>:—

ای ز امر کن فکانت گشته پیدا کائنات

ذات بیچون ترا ترک صفت عین حیات

- (8) Khayālī, that is to say Maulānā Khayālī of Bukhārā who died during the reign of Ulugh Beg (d. A.H. 853 = A.D. 1449), see Rieu ii, p. 639; beginning on fol. 161<sup>a</sup>:—

لی زده کوس شهنشاهی بر ایوان قدم

هر دو عالم بر صفات هستی ذات علم

- (9) Tālib. In a subscription at the end of the selection the poet is called طالب شیرازی Tālib-i Shīrāzī. In a poem on fol. 167<sup>a</sup>, the poet praises Shīrāz and the then reigning king Shāh 'Abd Ullah. Beginning on fol. 166<sup>b</sup>:—

دلا بعالم علوی چرا نمی گذری

دین سراچه سفلی چه راه می سپری

- (10) 'Arifi (see No. 172), beginning on fol. 169<sup>a</sup>:—

دل زبون شد دگر چه خواهد شد

همه خون شد دگر چه خواهد شد

- (11) Salmān (see No. 147), beginning on fol. 173<sup>a</sup>:—

هر دل که در هوای جمالش کمال یافت الخ \*

The colophon is dated A.H. 1010.

- (12) Āhī (d. A.H. 927 = A.D. 1520, see Rieu ii, p. 736), beginning on fol. 200<sup>a</sup>:—

ای مدد خجالت از گل روی تو لاله را

مآذ غزال چشم تو چشم غزاله را

- (13) Humāyūn (see No. 214), beginning on fol. 208<sup>b</sup>:—

بی تو جانی که شود خاک دل چاک انجا الخ \*

- (14) *Khawājah 'Ismat* (of Bukhārā, died A.H. 829 = A.D. 1425; see Rieu ii, p. 716), beginning on fol. 118<sup>b</sup> :—

لی ز عشق آرزو در کون و مکان انداخته  
آفریده حسن و آتش در جهان انداخته

Written diagonally in fair Nasta'liq.

Several seals and 'Arḍ-didāhs of the reigns of *Shāh Jahān* and 'Alamgīr are found at the beginning and end of the copy.

Not dated; apparently 17th century.

### No. 1096.

fol. 329; lines 14; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

A very valuable and interesting album containing 4,578 Rubā'is by 461 poets of ancient and modern times, arranged in alphabetical order.

Beginning:—

ای خالق نور و ناز شکرا شکرا دی رازق موز و مار شکرا شکرا  
در هر نفسی نعمت الولن ترا شکرا شکرا هزار شکرا شکرا

The names of the contributors are written in red on the margins.

A beautiful and carefully written copy. Clear and bold Nasta'liq. Gold and coloured-ruled borders and an illuminated headpiece. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour.

An index of the names of the authors of the Rubā'is occupies four folios at the beginning.

Not dated; 17th century.

### No. 1097.

fol. 126; lines 10; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

An album of Persian poetry, containing a collection of *Gazals* and Rubā'is, preceded by the story of Plato's invitation to Alexander and the philosophers of that time, beginning thus:—

ضیافت کردن افلاطون اسکندر ذوالقرنین و حکماء آن زمانرا - آورده اند  
که روزی اسکندر بملازمست افلاطون حکیم آمد النجم



The prominent poets from whose *Diwāns* the collection is made, are :—

Humāyūn, fol. 8<sup>a</sup>; Haydar, fol. 10<sup>a</sup>; Āṣafī, fol. 12<sup>b</sup>; Lisānī, fol. 13<sup>b</sup>; Muhtashim, fol. 14<sup>b</sup>; Nişāri Tūnī, fol. 33<sup>b</sup>; Ġazālī, fol. 34<sup>b</sup>; Shihābī Kirmānī, fol. 42<sup>a</sup>; Qāsim, fol. 43<sup>a</sup>; Salmān, fol. 52<sup>b</sup>; Sharīf, fol. 55<sup>a</sup>; Shāhidī, fol. 56<sup>a</sup>; Shāraf, fol. 59<sup>a</sup>; Mudāmi, fol. 63<sup>a</sup>.

Rubā'is, by Amir Sayyid Muḥammad Harawī, fol. 66<sup>a</sup>; Shaykh Zādah Lāhijī, fol. 73<sup>b</sup>; Auḥadī, fol. *ib.*; 'Aṭṭār, fol. 74<sup>a</sup>; Ġiyāṣī Maṣḥadī, fol. 79<sup>a</sup>.

Ġazals by Salmān, fol. 80<sup>a</sup>; Ahlī, fol. *ib.*

Maṣṇawis, by Maulānā 'Abd Ullāh in admonition of his son, beginning on fol. 87<sup>a</sup>;—

ای سپهر جمال را مه نو ننگه چو د گویمت بشنو

Jāmī, fol. 89<sup>a</sup>, beginning :—

خارکش پیری با دلق درشت الخ

Khusrau, fol. 89<sup>b</sup>, beginning :—

شنیدستم که محمود جوان بخت

The Maṣṇawis are followed by Ġazals of Khusrau, Sa'dī, Haydar, Humāyūn, Sharīf, Āṣafī, Lisānī, and some others.

Written in beautiful Nasta'liq with floral designs throughout.

Not dated; 17th century.

## No. 1098.

fol. 625; lines 25; size 10 × 5½, 8 × 3¼.

A very interesting and beautifully illuminated copy of a Persian anthology, containing a large collection of choice compositions in prose and verse by various authors and poets.

The contents, given at the beginning, are as follows :—

### Prose.

#### I.

دبیاجه بیان. Preface to the entire work, by an anonymous author; beginning on fol. 1<sup>b</sup>;—

این نادره مجموعه ز اقسام سخن  
گلہای کلام را بود چون گلشن

افروخته از بیاض او عارض خود  
دل سوخته از سواد او مشک ختن

## II.

دبایچه بیاض از نصیری همدانی. Preface to *Bayâd* by Naṣirâ-i Hamadânî (a contemporary of Taqî Anḥadî, was well versed in *Inshâ* and poetry. He left a *Diwân* of one thousand and one verses, and died, according to *Majma'-un-Nafâ'is*, vol. ii, fol. 488<sup>b</sup>, in A.H. 1002 = A.D. 1593, but according to Rieu, p. 1173, in A.H. 1015 = A.D. 1606. See also *Riyâd-ush-Shu'arâ*, fol. 418<sup>a</sup>; *Makhzan-ul-Garâ'ib*, vol. ii, p. 920); beginning on fol. 2<sup>a</sup>:—

بیت المعمور سپاس الهی را از آن پایه بر تراست الخ •

## III.

دبایچه بیاض از میرزا معز موسویخان. Preface to *Bayâd* by Mirzâ Mu'izz Mūsawî Khân (for his life see No. 355); beginning on fol. 2<sup>a</sup>:—

سبحان الله هر چند دیده قلم را از مکتبه درات سرمه سلیمانی

## IV.

• میکشم الخ

دبایچه بیاض شاه عباس از آقا حسین خوانساری. Preface to the *Bayâd* of Shâh 'Abbâs by Âqâ Ḥusayn Khwânsarî (the son of Âqâ Jamâl Khwânsarî and father of Âqâ Jamâl Šânî; flourished during the time of Shâh 'Abbâs II who reigned A.H. 1052-1077 = A.D. 1642-1667. See *Riyâd-ush-Shu'arâ*, fol. 110<sup>a</sup>; *Makhzan-ul-Garâ'ib*, vol. i, p. 205); beginning on fol. 3<sup>a</sup>:—

نعالی الله زهی پایه بلند سخن و رتبه ارجمند گفتار الخ •

## V.

دبایچه مرقع زیب النسا بیگم از راشد. Preface to the *Muraqqa'* of Zib-un-Nisâ Begam, by Râshid (with his original name Mullâ Ridâ'î, who flourished in Aurangzib's time); beginning on fol. 5<sup>b</sup>:—

جاده راه رضای کریم بسم الله الرحمن الرحیم

## VI.

دبایچه بیاض محمد کاظم منشی. Preface to the *Bayâd* of Muḥammad Kâzīm Munshî (the author of عالمگیر نامه; see No. 570); beginning:—

لی پایه ادراک نور افهام پست الخ

VII.

دیباجہ کتاب سر العالمین از عبد اللطیف خان. Preface to *Sirr-ul-‘Ālamīn* of ‘Abd-ul-Latīf Khān (by Muḥammad Sa‘īd Urdūbādī); beginning on fol. 10<sup>a</sup> :—

• افسر ترجمہ کلام خیر انجام از باب کمال حمد مبدعی الخ

VIII.

دیباجہ بیاض خانچہاں بادر از خواجہ علی اکبر Bayāḍ by Khwājah ‘Alī Akbar (written in A.H. 1103 = A.D. 1691); beginning :—

• حمد صانعی را کہ صفحات ابری رنگ افلاک را الخ

IX.

دیباجہ دیوان ظفر خان. Preface to the *Diwān* of Zafar Khān (see No. 330); beginning on fol. 11<sup>a</sup> :—

بلبل خوش الحان قلم الخ

X.

رقعات متفرقہ. Miscellaneous letters and refined prose writings, some of them headed by the name of the author, as follows :—

Mullā Raunaqī's letter, demanding a horse در طلب مرکب, fol. 14<sup>a</sup>.

Letter by Aqā Qāsim فندرسکی, fol. *ib*.

Letter by Mullā Raunaqī Hamadānī, fol. *ib*.

Letter by Himmat Khān, fol. 14<sup>b</sup>.

Letter by Chandar Bhān Munshī, fol. *ib*.

XI.

مکتوب میرزا کامران بہ کامران بیگ. Mirzā Kāmran's letter to Kāmran Beg, fol. 14<sup>b</sup>.

XII.

در مذمت پشاور از حاجی بابا. Hājī Bābā's satire of Peshawar, fol. 15<sup>a</sup>.

XIII.

منشیات عبد اللطیف خان. Letters and writings of ‘Abd-ul-Latīf Khān :—

Relating to bow, fol. 16<sup>a</sup>; demanding spectacles, fol. 16<sup>b</sup>; in praise of the sword, fol. 17<sup>a</sup>; in praise of the horse, fol. 17<sup>b</sup>; letter for Mukhlis Khān, asking for the book ابواب الجنان, fol. 18<sup>a</sup>; relating to the bow, fol. 18<sup>b</sup>; in praise of the grape, fol. *ib*; satire on Hindūstān, fol. 19<sup>a</sup>; satire on a night-rain at



Bijāpūr, fol. *ib*; satire on contemporaries, fol. 19<sup>b</sup>; letter written to the *Khaṭīb* of Baṣrah, fol. 20<sup>a</sup>; satire on Hindūstān, fol. *ib*; in praise of horse and paper, fol. 20<sup>b</sup>; in praise of indigo, fol. *ib*; asking for ماست (coagulated milk), fol. *ib*; satire on Hindūstān, fol. 21<sup>a</sup>; letter addressed to Āqā Ḥusayn Khwānsārī, fol. 21<sup>b</sup>.

## XIV.

گلزار ابراهیم Zuhūrī's prefaces to گلزار ابراهیم (see No. 284-II), fol. 22<sup>b</sup>; to نوزس (see No. 284-III), fol. 25<sup>a</sup>; and to خزان خلیل (see No. 284-I), fol. 27<sup>a</sup>.

## XV.

مکتوب شیعیان شکسته نوس Letter of Shafi'ā Shikastah Nawis, fol. 32<sup>b</sup>.

## XVI.

رقعات از خواجه علی اکبر Letters of Khwājah 'Alī Akbar, on riddles and in praise of Kashmīr, followed by several others on different subjects, fol. 34<sup>a</sup>; on rhetorical flourishes, figures of speech and plays on words, etc., etc. fol. 41<sup>b</sup>. Some of these letters on 'good advices' are headed الموعظه; others are addressed to:—

Karam Ullah Khān Bakhshī of Lāhaur; Mirzā Khwājagī; Iftikhār Khān, son of Mukhtār Khān; Mir Abul Fath, Diwān of Kashmīr; Mir 'Āftāb; Mirzā 'Azīm; Shukr-Ullah Khān; Sayyid 'Abd Ullah; Mir Muḥammad Murād, chronicler of Lāhaur; 'Abd-ur-Rahīm Khān; Ja'far Malik Zamīndār; Mir 'Ibād Ullah Munshī; Mirzā Muḥammad 'Alī, Mir Baḥr (admiral) of the Narbadah; Mirzā 'Abd-ur-Rahīm; Mirzā Kāzīm, Diwān of Lāhaur; Mirzā Luṭf Ullah; Mir Abul Ma'ālī; Mukarram Khān; Shākir Khān; Mir Fakhrā; Sayyid Aḥmad Khān, Diwān of Lāhaur; Mirzā Ja'far; Mirzā Khurram Beg; Sayyid Khwājah; Muḥammad Bāqir; Malik Hādī; Mir Abul Ma'ālī; Farrukh Beg; Khwājah Muḥammad Siddiq; Salābat Khān; Hājī Qāsim Ḥalabī; Sayyid Mirak; Muḥammad Shafi'; Muḥammad Ridā; Mirzā Abū Turāb; Mirzā 'Alī Naqī; Rājah Rājūr; Mirzā Muḥammad Naṣir; Muḥibb 'Alī Beg; Mir Abul Qāsim; Jān Niṣār Khān; Mirzā 'Ibād Ullah; Nawwāb Fāḍil Khān; Diyānat Khān; Mirzā 'Aziz Ullah; and Mirzā Dildār Beg.

## XVII.

رقعات مولانا جامی Letters of Jamī (see No. 180-xviii), fol. 66<sup>b</sup>; beginning:—

بعد از انشای صحایف ثفا النجم

XVIII.

رقعات امان الله حسيني المتخلص به گلشنی. Letters of Amân Ullah Husaynî, with the *takhalluṣ* Gulshanî on fol. 73<sup>b</sup>; beginning:—

حمد وافر خدایرا که یافت قوت ناطقه بی بها الخ \*

For further particulars and the author see No. 1396.

XIX.

نثر نصیرای همدانی. Prose pieces by Naṣīrā-i Hamadānî, fol. 77<sup>b</sup>; beginning with a preface:—

کار نامه رنگین حمد مبدع صورت آفرین نه آنگونه دلغشین است الخ \*

The preface is followed by several letters addressed to the following:—a relative (not named); Mīr Mu'in, Wazir of Iṣfahân; a friend (not named); Muzaḥḥar Ḥusayn Kāshî; Dānishmand Khân. Preface to Bayāḍ, fol. 81<sup>b</sup>; Preface to Anwarî's Diwân, fol. 82<sup>a</sup>.

XX.

منشیات صائب. Writings of Ṣā'ib, fol. 83<sup>b</sup>; beginning:—

با عرض و طول شرح تمنا نداده ایم بر رقعۀ توقع ما میتوان نوشت

Ṣā'ib's prose writings, collected here, consist of letters addressed to the Wazir of Iṣfahân, 'Ināyat Khân bin Zafar Khân, and to some friends who are not mentioned by name. A piece in praise of tobacco is also found on fol. 85<sup>b</sup>.

XXI.

منشیات ملا طغرا. Writings of Mullâ Ṭuḡrâ, fol. 87<sup>b</sup>, consisting of some letters and the following pieces:—

(1) تعداد النوادر, (2) تجلیات, (3) مشابیهات and (4) تحقیقات. (See No. 333.)

XXII

منشیات جلالی طباطبائی. Writings of Mirzâ Jalâlâ Ṭabâṭabâ'î, fol. 101<sup>b</sup>; beginning with the preface to Zuhûrî's نامه.

Letter to Muḥammadî Beg استعجلو, fol. 104<sup>b</sup>.

On the solitary life, fol. 105<sup>b</sup>.

Letter to Shaydâ, fol. 107<sup>a</sup>.

Letter to Ṭâlib Kalim, fol. 108<sup>b</sup>.

Preface to the Diwân of Ḥajî Muḥammad Jân Qudsi, fol. *ib*.

Preface to the Diwân of Ṭâlib Kalim, fol. 111<sup>b</sup>.

Preface to the Diwân of Muḥammad Mu'min Adâ'î, fol. 113<sup>b</sup>.



Preface to the *Diwân* of Mullâ Munir Lâhaurî, fol. 114<sup>b</sup>.

Preface to Hâjî Muḥammad Jân Qudsî's *Maṣnawî* in praise of Kashmîr, fol. 116<sup>b</sup>.

## XXIII.

رقعتا غیر منقوطة. Two letters by Muḥammad Salīm written in words in which there are no letters with diacritical points, fol. 120<sup>b</sup>-121<sup>a</sup>.

## XXIV.

رقعتا که صنعت نقطه بالا و پائین دارد و رقعة که بنظم و نثر توان خواند. Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol. 121<sup>a</sup>), followed by a letter that can be read both as verse and prose; fol. 121<sup>a</sup>.

## XXV.

عبارتکد عید برای شاه عالمگیر از قایلخان و فاضلخان و عید الواسع. 'Īd greetings sent to 'Ālamgīr by Qābil Khān, Fāḍil Khān and 'Abd-ul-Wāsi'. fol. 121<sup>b</sup>.

## XXVI.

کتابه دیوهره اکبر آباد از شیخ ابوالفضل. Inscription at Deoharah at Akbarābād by Shaykh Abul Faḍl, fol. 121<sup>b</sup>; beginning:—

الهی بهر خانه که می نگرم جویای تو و بهر زبانی که می شنوم  
گویای تو الخ \*

## XXVII.

رقعه نین سنگه منشی. Letter by Nayan Singh Munshî, fol. 122<sup>a</sup>.

## XXVIII.

انشاء روشنضمیر در مناظره چشم و زبان. Raushan Damir Munshî's 'Dispute between the Eyes and the Tongue,' fol. 122<sup>a</sup>.

## XXIX.

رقعه سعد الله خان به شیخ عبد الکرم سرهندی. Sa'd Ullah Khān's letter to Shaykh 'Abd-ul-Karīm Sirhindî, fol. 124<sup>a</sup>.

## XXX.

دستور العمل ابوالفضل. Dastūr-ul-'Amal by Shaykh Abul Faḍl, fol. 124<sup>b</sup>; beginning:—

این منشورالاداب الهی و دستور العمل کار آگاهی از منبع عاطفت  
و معدن رافت شاهنشاهی صدور یافته الخ \*



Akbar's *Farmān* prohibiting the giving of alms, fol. 127<sup>a</sup>.  
A letter from Akbar to *Shāh 'Abbās*, fol. 128<sup>a</sup>.

XXXI.

منشآت میرزا فصیحی. Letters of Mirzā Faṣīḥī, fol. 130<sup>b</sup>.  
The persons to whom the letters are addressed are :—  
*Nawwāb Āṣaf Khān*, fol. 130<sup>b</sup>.  
*Khawājah Ḥasan Bukhārī*, fol. 131<sup>a</sup>.  
*Mullā Afṣah Qummī*, fol. 131<sup>b</sup>.  
Friends (not named), fol. *ib*.  
A Sayyid, fol. 132<sup>b</sup>.  
*Shāh Nāẓimā*, fol. 133<sup>a</sup>.  
An eminent scholar (not named), fol. *ib*.  
Another friend (not named), fol. 134<sup>a</sup>.

XXXII.

شعر النساء مسمی به جواهر العجایب. *Shi'r-un-Nisā*, otherwise called *Jawāhir-ul-'Ajā'ib*. A *Tadkirah* of poetesses, by *Fakhri*, who calls himself here *Fakhri ibn Amīr-ul-Harawī* نغری ابن امیر الهروی.  
Beginning, fol. 139<sup>b</sup> :—

خود را چو ز خود بهر تو غایب دیدم الخ \*

For the author and his other work *صنایع العین* see No. 848—1.  
He also left a Persian anthology entitled *تعفة العیب* (see No. 1101).

The work is noticed in *Ethé*, *Bodl. Lib. Cat.* No. 362; see also *Sprenger*, *Oude Catalogue*, pp. 9—11. Lithographed, Lucknow, 1873.

XXXIII.

آقا حسین خوانساری در توبه شراب شاه صقی ثانی. *Aqā Ḥusayn's Khwānsārī's* writing on the occasion of *Shāh Ṣafī's* making vows to give up drinking; see No. 1092—(20); beginning on fol. 144<sup>a</sup> :

تذرو خوشخوارم قلم الخ \*

XXXIV.

رساله قوانین. *Risālah-i Qawānīn*. A treatise, in the form of an epistle, by *Mu'in-uz-Zamjī ul-Asfīzārī* : معین الرمضی الاسفزاری; beginning on fol. 149<sup>b</sup> :—

چون رقم از مشک زنی بر حریف حمد العی بدگرای دبیر

After praising God and the Prophet the author tells us that in his early youth he left home in search of knowledge, and came to

Herat in A.H. 873 = A.D. 1468. He then eulogises the reigning sovereign Sultân Husayn, and dwells on the praise and distinction of Herat as the residence of Maulânâ Jâmi. The epistle ends with a mention of the author's visit to Khwâjah Majd-ud-Dîn Muhammad.

The author is well known for his valuable history of Herat, entitled *روضات الجنات في اوصاف مدينة الهرات*; see Rieu i, p. 206.

## XXXV.

دبایچه بیاض از ناظم هروی. Preface to *Bayâḡ* by Nâzim Harawî; fol. 153<sup>b</sup>.

## XXXVI.

Khân Khânân's letter to Mullâ Nazîrî Nishâpurî, fol. 154<sup>a</sup>.

## XXXVII.

'Urfî's letter to the same Nazîrî, fol. *ib*.

## XXXVIII.

Mîr Bâqir Dâmâd's letter to Darwîsh Fakhrâ, and the latter's reply; fol. 154<sup>b</sup>.

## XXXIX.

Mullâ Bihishtî's letter to Mîr Ilâhî, fol. *ib*.

## XL.

Qâḍî Nûr Ullah's letter to Abul Faḍl, when the latter was on a hunting excursion; fol. 155<sup>a</sup>.

## XLI.

Writing of Mullâ Muhammad Yûsuf, fol. 155<sup>b</sup>.

## XLII.

Mullâ Bihishtî's letter to Zafar Khân, fol. 156<sup>b</sup>.

## XLIII.

Darwîsh Fakhrâ's letter to Mirzâ 'Inâyat Ullah, fol. 157<sup>a</sup>.

## XLIV.

Writing of Bâbâ Tâhir Kâmil in praise of Shikastah hand-writing, fol. *ib*.

## XLV.

Two letters by Shâh Muridâ to Nawwâb Mukhtâr Khân, fol. 157<sup>b</sup>.

XLVI.

Shaykh Muḥsin's letter to Mullā Shāh, fol. 158<sup>a</sup>.

XLVII.

Shaykh Muḥsin Fānī's letter to Nawwāb Islām Khān, fol. 158<sup>b</sup>.

XLVIII.

Shaykh Muḥsin Fānī's letter to Mirak Shaykh, fol. 159<sup>a</sup>.

XLIX.

Three letters by Shāh Jahān to Mullā Shāh, foll. 159<sup>b</sup>-160<sup>a</sup>.

L.

Bābā Ṭāhir Kāmil's letter to Nawwāb Kāmgār Khān, fol. 110<sup>a</sup>.

LI.

Bābā Ṭāhir's praise of the *Mistar* مِطْر (parallel threads strained on a piece of paste board, used by scribes for ruling lines) prepared, for transcription of the Qurān, in A.H. 1074 = A.D. 1663, composed at the request of Ḥakīm Ḥaydar, fol. 160<sup>a</sup>.

LII.

Nuskah-i Mu'ammā. نُسْكَهٔ مُعَمَّمَا. A treatise on riddles by an anonymous author, beginning on fol. 161<sup>b</sup> :—

این مختصر است مشتمل بر مقدمه و قواعدی چندان که معتبر است اله \*

LIII.

Majma'-uṣ-Ṣanā'i'. مجْمَعُ الصَّنَاعِ. A treatise on poetical figures by Nizām-ud-Dīn Aḥmad bin Muḥammad Ṣāliḥ uṣ-Ṣiddīqī ul-Ḥusaynī, beginning on fol. 166<sup>b</sup> :—

الحمد لله الذي أنعم علينا وهدانا إلى الإسلام اله \*

(See No. 850.)

LIV.

Daqā'iq-ush-Shi'r. دَقَائِقُ الشَّعْرِ. A treatise on poetical figures by 'Alī bin Muḥammad, better known as Tāj-ul-Ḥallāwī علي بن محمد, the famous Bāq al-Hallawī, beginning on fol. 205<sup>b</sup> :—

شعر جمیل رب جلیل را که جلال صفات ذات اوست اله \*



The author, who does not mention his name, says in the preface that as the *حدائق السحر* of Rashîd Watwât and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets.

## LV.

*حقائق Haqâ'iq-ul-Hadâ'iq.* Another treatise on tropes in Persian poetry, this one by Sharaf bin Muḥammad bin Ḥasan ur-Râmî *شرف بن محمد بن حسن الرومي*, beginning on fol. 235<sup>b</sup>:—

بعد از حمد بیحد و صلوات بیعد چنین گوید اقل الشعرا شرف بن

محمد بن حسن الرامی احسن الله عواقبه الن \*

In the preface the author says that he wrote this commentary on the *حدائق السحر* of Rashîd ud-Din Watwât by order of his royal patron ibn Ḥasan Shâh Uways *ابن حسن شاه اویسی*; that is to say, Uways bin Ḥasan Buzurg of the Ilkânî dynasty, who reigned from A.H. 757-777 = A.D. 1356-1374. It is divided into two *Qism*, the first containing specimens from the works of ancient poets, and the second (fol. 249<sup>b</sup>) from those of later poets. See Hâj. Khal., vol. iii, p. 21, where the date of completion of the work is given as A.H. 878 = A.D. 1473. This is doubtful. For an account of the author see No. 891; see also Rieu ii, p. 814. For other copies of the work see Krafft, No. 68; Ethé, Bodl. Lib. Cat. No. 1340; Rieu., Suppl. No. 421—V; etc.

## LVI.

*انيس العشاق Anis-ul-Ushahâq.* A treatise on poetical description of female beauty by the same Sharaf bin Muḥammad bin Ḥasan ur-Râmî. See No. 891. Beginning on fol. 254<sup>b</sup>:—

حمد و ثنای خالقی را علت کلمته الن \*

## LVII.

*مجمع الکمال والافضل Majma'-ul-Kamâl wa'l Afḍâl.* A treatise containing moral, religious and spiritual instruction, without the author's name; beginning on fol. 269<sup>b</sup>:—

الحمد لله الذي نور مصليح القلوب بانوار حكمته وزين بساتين

الارواح باظهار نعمته \*

LVIII.

Risālah-i Iṣṭilāḥ-i Ṣūfiyah. A short tract on Ṣūfic terminology, explaining the meanings of شراب - خرابات - پیرمغان, etc., etc. without the author's name, beginning on fol. 275<sup>b</sup>:—

بدان ارشدک الله که چند کلماتیکه در اصطلاحات صوفیه واقع است  
درین صفحه مشروح ساخته اله \*

LIX.

An explanation of the word نی used in Jalāl-ud-Din Rūmī's Maṣnawī, beginning on fol. 275<sup>b</sup>:—

عشق جز نائی و ما جز نی نه ایم ..... این سطرې چند  
است بعضی منظور و بعضی منظور اله \*

LX.

Muntakhab-i Silk-us-Sulūk. Extract from the Ṣūfic work سلک السلوک of Ḍiyā-ud-Din Naḳṣhabī; beginning on fol. 276<sup>b</sup>:—

بباید دانست که یکی از اصطلاحات این عالم لسان حال است اله \*

The author has been mentioned in connection with his popular work طوطی نامه (see No. 728).

LXI.

A mystical tract, ascribed in the heading to Mullā Shāh ملا شاه (see No. 326), beginning on fol. 279<sup>b</sup>:—

وحدت آمد آمدنش با محل است - یم، قدمش بکار کثرت خلل  
است اله \*

LXII.

Lawā'ih, by Jāmi (see No. 181—X) beginning on fol. 281<sup>b</sup>:—

وب وقفنا للتکمیل و التسمیم لا احصي ثنار علیک کیف اله \*

LXIII.

Mir'āt-ul-Muḥaqqiqīn. A treatise on mystico-theological doctrines treating of the knowledge of God derived from self-knowledge, divided into seven Bāb. See No. 1356. Beginning on fol. 291<sup>b</sup>.

حمد ببعد و ثنای ببعد حضرت ذوالجلالی را که آثار قدرت او در  
عالم آفاق اله \*

## LXIV.

Tuḥfat-ul-Aḥbāb. A treatise on physiognomy by Muḥammad Ḥakīm Ḥāǧī Muḥammad محمد حاکیم حاجی محمد, beginning on fol. 300<sup>b</sup> :—

سپاس بیقیاس خداوندی را و بيمثل و مانذیرا الخ \*

The author frequently refers to رساله حلیه النبی .

The tract is followed by an extract from a work on اخلاق, beginning thus on fol. 307<sup>b</sup> :—

باید که سخن بسیار نگوید چه بسیار گفتن نشانه خفت دماغ الخ \*

## LXV.

Aḥwāl-i Ḥadrāt. A tract containing short biographical notices of the Prophet and the twelve Imāms, written in A.H. 803 = A.D. 1400, by an anonymous author; beginning on fol. 308<sup>b</sup> :—

صوف حمد بیحد و فزون شکر بیحد در نعت حضرت معبودیست الخ \*

## LXVI.

An ingenious or witty prescription for persons suffering from love, beginning thus on fol. 313<sup>b</sup> :—

معجونى که حکمى تجربه کار و اطلبى امتحان دثار بيماران عشق  
و مهجورى و خستگان فراق و رنجورى را ب مداومت آن تاکید و ترغيب  
فرموده اند \*  
روى نکو معالجه عمر کوتاه است این نسخه از علاج مسیحا نوشته اند \*

## LXVII.

Extracts from the well-known medical work کفایه مجاهدیه of Muḥammad Mansūr bin Muḥammad bin Aḥmad (see No. 970), beginning on fol. 314<sup>b</sup> :—

فصل اول در تدبیر حبلى و مولود - بدانکه هرگاه که علامات آبستنى  
ظاهر شود الخ \*

## LXVIII.

Prose writings of Ni'mat Khān 'Alī (see No. 878) :—

(a) Preface to his Diwān, beginning on fol. 322<sup>b</sup> :—

عیار افزای نقد سخن اکسیريست که چون بر فلذات معدن لفظ طرح  
شود الخ \*



(b) *Husn wa 'Ishq*, "Beauty and Love," a tale in mixed prose and verse. Beginning on fol. 328<sup>a</sup> :—

حدیث عشق شد زینب بیانم      چو شمع افتاد آتش در زبانم

(c) *or the siege of Haydarābād* ; beginning on fol. 337<sup>b</sup> :—

دمیکه مدرس کشف صبح الخ \*

The *وقایع* is followed by a letter addressed by Nī'mat Khān to Mirzā Muḥammad Sa'īd, Superintendent of the royal kitchen مشرف باورچرخانه پادشاهی, beginning on fol. 361<sup>b</sup> :—

اغزی میرزا محمد سعید از مواید سراسر فواید الخ \*

LXIX.

*Hikāyat-i Abul Qāsim Bāsrī*. The story of Abul Qāsim of Baṣrah and his gems, taken, as stated in the preface, from the *جامع العکایات* (of 'Aufi, see No. 727), beginning on fol. 363<sup>b</sup> :—

راویان اخبار و نقلان آثار و مهفدسان داستان کهن الخ \*

LXX.

*'Fate and Destiny*, a tale rendered from Arabic into Persian at the request of Sayyid 'Abd Ullah, by Abul Qāsim ابوالقاسم ; beginning on fol. 371<sup>b</sup> :—

سپاس بقیة مر قادر قاهری را که پادشاهان رفیع القدر سلطنت طراز الخ \*

POETRY.

LXXI.

*Qaṣīdahs*. The prominent contributors are :—

Zuhūrī, fol. 381<sup>b</sup> ;

'Unṣurī, fol. 382<sup>b</sup> ;

Mādiḥī, fol. 383<sup>a</sup> ;

Tuḡrā, fol. 384<sup>b</sup> ;

Dārāb Jūyā, fol. 387<sup>a</sup> ;

Šā'ib, fol. 388<sup>a</sup> ;

'Urī, fol. 388<sup>b</sup> ;

Khawājah 'Alī Akbar, fol. 393<sup>b</sup> ;

Nau'ī, fol. *ib* ;

Shifā'ī, fol. 394<sup>b</sup> ;

Mirzā Mu'izz, fol. 397<sup>a</sup> ;

Shāh Shujā' (addressed to Ḥakīm 'Ināyat-ud-Dīn, and the latter's reply), fol. 398<sup>b</sup>.

## LXXII.

- Ġazals by Qāsim Diwānah, fol. 399<sup>b</sup> ;  
 Jalāl Asir (in alphabetical order), fol. 401<sup>b</sup> ;  
 Ša'ib, fol. 408<sup>b</sup> ;  
 Tālib Kalim, fol. 414<sup>b</sup> ;  
 Faṣihī, fol. 416<sup>b</sup> ;  
 Tarzī Afshār, fol. 417<sup>b</sup> ;  
 Hāfiz, fol. 418<sup>a</sup> ;  
 Ša'dī, fol. 419<sup>a</sup> ;  
 Šabri, fol. 419<sup>b</sup> ;  
 Muḥammad Tāhīr 'Alawī, fol. 420<sup>b</sup> ;  
 Tālib Āmuli, fol. 424<sup>b</sup> ;  
 Muḥammad Qulī Salīm, fol. 426<sup>b</sup> ;  
 Hikmat, better known as Mukhlis, fol. 427<sup>a</sup> ;  
 Mirzā Ibrāhīm Adham, fol. 428<sup>a</sup> ;  
 Šhifā'i, fol. 428<sup>b</sup> ;  
 Waḥshī, fol. 429<sup>a</sup> ;  
 Ġanī, fol. 430<sup>b</sup> ;  
 'Ināyat Khān Āshnā, fol. 434<sup>b</sup> ;  
 Nāṣir 'Alī, fol. 435<sup>b</sup> ;  
 Šhaukat, fol. 437<sup>a</sup> ;  
 Yūsuf Beg Šhāmlū, 439<sup>a</sup> ;  
 'Urī, fol. 439<sup>b</sup> ;  
 Tāhīr Waḥīd, fol. 442<sup>b</sup> ;  
 Mufid Balkhī, fol. 449<sup>a</sup> ;  
 Mirzā Raḍī Dānish, fol. 449<sup>b</sup> ;  
 Hasan Khān Šhāmlū, fol. 450<sup>b</sup> ;  
 Šhāpūr Qazwīnī, fol. 451<sup>a</sup> ;  
 Mirzā Barhaman, fol. 451<sup>b</sup> ;  
 Nādim Gilānī, fol. 452<sup>a</sup> ;  
 Mir Šaydī, fol. 452<sup>b</sup> ;  
 'Alī Riḍā Tajallī, fol. 453 ;  
 Dārāb Jūyā, fol. 453<sup>a</sup> ;  
 Karam Ullah Khān 'Āshiq, fol. 454<sup>b</sup> ;  
 Dānā, 454 ;  
 Kāfi, fol. 454 ;  
 'Ālī Fānī, fol. 454 ;  
 Partau, fol. 455<sup>a</sup> ;  
 Lāmi, fol. 455 ;  
 Fā'i, fol. 455 ;  
 Munawwar, fol. 455 .

LXXIII.

Verses in praise of female beauty, etc. fol. 456<sup>b</sup>.

LXXIV.

Tajrî'-bands and Tarkîb-bands :—

Wâsukht by Waḥshî, fol. 468<sup>a</sup>;

Shifâ'i's satire of Mûminâ, fol. 469<sup>b</sup>;

Jûyâ, in praise of 'Alî, fol. 471<sup>b</sup>;

Elegy by Muḥtaṣim Kâshî, fol. 472<sup>b</sup>;

Tarjî'-band by Sa'dî, fol. 473<sup>b</sup>; by Yûsuf Beg Shâmlû, fol. 474<sup>b</sup>.

LXXV.

Mukhammasât : by Tufaylî, fol. 475<sup>b</sup>;

Shaydâ, fol. 476<sup>a</sup>;

Husâmî, fol. *ib*;

'Âbid, fol. 476<sup>b</sup>;

Şûfî, fol. *ib*;

Ridâ, fol. 477<sup>a</sup>;

Şabâ, fol. *ib*;

Sa'dî, fol. 477<sup>b</sup>;

Luṭfî, fol. *ib*;

'Iṣmat, fol. 478<sup>a</sup>;

Mahdî, fol. 478<sup>b</sup>;

Ḥasan, fol. 479<sup>a</sup>;

Râfi', fol. *ib*;

Sayyidâ, fol. 479<sup>b</sup>;

Şâ'ib, fol. *ib*;

Taqî, fol. 480<sup>a</sup>;

Nizâm, fol. *ib*;

Taqî, fol. *ib*;

'Urî, fol. 481<sup>a</sup>;

Adham, fol. 481<sup>b</sup>;

Ridâ'i, fol. 482<sup>a</sup>;

Jalâlî, fol. *ib*;

Khusrau, fol. 482<sup>b</sup>;

Naẓîrî, fol. *ib*;

Majîd, fol. 483<sup>a</sup>;

Shifâ'i, *ib*;

Ḥâfiẓ, fol. *ib*;

Hilâlî, fol. 483<sup>b</sup>;

'Irâqî, fol. *ib*;

Shifâ'i, fol. 484<sup>a</sup>;



Ḥaqirī, fol. *ib* ;  
 Bahā'ī, fol. 484<sup>b</sup> ;  
 'Abd-ur-Rashīd, fol. 485<sup>a</sup>.

## LXXVI.

Rubā'is :—Munir Lāhaurī, fol. 486<sup>b</sup> ;  
 Dastūr, fol. *ib* ;  
 Fahmī, fol. 487<sup>a</sup> ;  
 'Urfī, fol. *ib* ;  
 Ibrāhīm Adham, fol. 487<sup>b</sup> ;  
 'Umar Khayyām, Ṣūfī, Ṭālib (Āmulī), Raḍī, Muḥammad Bāqir  
 Damād, 'Alī Naqī, Rafī', Muḥammad Muqīm, Shaykh Amān Ullah,  
 and Fayḍī, on fol. 488<sup>a</sup>.

Qudsi, Ṣūfī Hamadānī, Maḥwī, Sā'ilī Nihāwandī, Mīr Shāki,  
 Ḥasanī (or Husaynī) Kāshī, Fanā'ī, Shauqī, Mas'ūd Qummī, Saḥābī  
 Najafī and Kalīm, on fol. 488<sup>b</sup> ; Mīr Yahyā, Ibrāhīm Tūnī, Rashīdā,  
 Ḥāfiẓ 'Alī, Yār Muḥammad Rakhnab, Mānī Mashhadī, Nargisī,  
 Wārastah and Ṭālib, on fol. 489<sup>a</sup>.

Ḥāfiẓ, Adham, Shāh Muwayyid, Farīd-ud-Dīn 'Aṭṭār, Darwish  
 Muḥammad, Saḥābī, Mullā Shāh, Khwājah 'Alī Akbar, Mullā Nazmī  
 and Timūr Khān Beg, on fol. 489<sup>b</sup>.

Mullā Ganī, Gūyā and Saḥābī Astarābādi, fol. 490<sup>a</sup>.

## LXXVII.

Muqatta'āt by Ibn-i Yamin, fol. 493<sup>b</sup>.

## LXXVIII.

Maḡnawīs : (a) Maḡmūd wa Ayāz محمود و ایاز by Zulālī (see  
 No. 282), beginning on fol. 499<sup>b</sup> :—

بنام آنکه محمودش ایاز است الخ \*

(b) Maḡnawī, by Nāṣir 'Alī, beginning on fol. 536<sup>b</sup> :—

الهي ذرة دردي بجان ریز شرور در پنبه زار استخوان ریز

(c) قصه الف ابدال, by Zuhurī, beginning on fol. 547<sup>b</sup> :—

الف ابدال نام درویشی سینه از داغ مفلسی ریشی

(d) تعریف حجام. In praise of the barber by Mullā Ganī begin-  
 ing on fol. 548<sup>b</sup> :—

مرا بر تن زبانی گشته هر مو الخ \*

- (e) Satire of the barber, by Faqir Ḥaqir, beginning on fol. 549<sup>a</sup>:—

فتاد از گردش چرخ ستمگار الخ

- (f) كُتَابَةُ چل ستون شاه عباس . Inscription on the Chīl Sitūn of Shāh 'Abbās by Muḥammad Beg Farṣut, beginning on fol. 549<sup>b</sup>:—

لی مصلي بغلي عرش نظام الخ \*

- (g) كُتَابَةُ شالهمار کشمير . Inscription of Shālahmār Kashmīr by Ṭālib Kalim, beginning on fol. 550<sup>b</sup>:—

لی همایون بغلی عرش نظیر الخ \*

- (h) تعریف و مذمت اسب . Praise and satire of the horse by Ṭālib Kalim, beginning on fol. 551<sup>a</sup>:—

مرا تا انکند هر دم بجای الخ \*

- (i) تعریف اسب . Praise of the horse by Ḥasan Beg, beginning on fol. 551<sup>b</sup>:—

مرا در زیر زین گلگون سمند بست الخ \*

- (j) مذمت اسب . Satire of the horse by the same, beginning on fol. 552<sup>a</sup>:—

مرا اسپست سست و زار و لایزال الخ

- (k) قصه لولی کابل . A tale by Muḥammad 'Aṣīm, beginning on fol. 552<sup>b</sup>:—

بود شوخی بصد لطایف کل الخ \*

- (l) سوز و گداز . Sûz wa Gudâz by Nan'î (see No. 272), beginning on fol. 553<sup>a</sup>:—

الهی گریه ام را فالکی ده الخ \*

- (m) مثنوی نصیری همدانی . Maṣnawī by Naṣīr-i Hamadānī, beginning on fol. 558<sup>a</sup>:—

کیم دیوانه از خود هراسان \*

- (n) فرهاد و شیرین . Farhād wa Shīrīn by Wahshī (see No. 245, XI), beginning on fol. 560<sup>b</sup>:—

الهی سینه ده آتش افروز الخ \*

(p) مثنوی نعمتخان. Maṣnawī by Ni'mat Khān 'Alī in imitation of Rūmī's Maṣnawī, beginning on fol 573<sup>b</sup>:—

حمد و شکر او را که هرچه هست ازوست اله \*

### LXXIX.

اشعار متفرقة منتخبات. A collection of short poetical extracts, classed according to subject. The first, consisting of verses on 'procepts' اشعار نصائح, begins thus on fol. 610<sup>b</sup>:—

قطع خواهش هرکه از مالیت و زر میکند  
حلقه فرمانبری در گوش قیصر میکند

Written in beautiful Nasta'liq with an illuminated head-piece at the beginning of each section.

An index of the contents is given at the beginning of the copy.

Not dated; 18th century.

### No. 1099.

fol. 403; lines 14; size  $10\frac{1}{4} \times 7$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

مراسلات شوقی

### MURASILAT-I SHAUQĪ.

A very interesting and beautifully written album, containing for the most part love letters, together with a collection of choice verses by ancient and modern poets suitable for quotation in letter-writing, beginning with a preface:—

سرمفشا منشآت مراسلات شوقی ستایش آن شاهدیدیست که سر  
نوشت معنی حقیقتش اله \*

The compiler, who designates himself عبدالحق, says that he made this collection at the request of Sultān Baland Akhtar, and that he completed it in A.H. 1148 = A.D. 1735, for which the title forms a chronogram.

The above-named Baland Akhtar seems to be identical with the brother of the emperor Muḥammad Shāh. He adopted the poetical title of Aqchhai (اقچهای) and left a Maṣnawī, entitled نایب و اختر, which he completed in A.H. 1139 = A.D. 1726. See Beale, Biographical Dictionary, p. 34.



Each letter is written on a beautifully designed drawing representing a tree, a fruit or a flower-bunch, etc., and is then followed by the reply, written on an exactly similar drawing. Each pair thus written, is followed by a collection of choice verses suitable to the subjects of the letters.

There are altogether forty topics, to which the letters relate. They are:—‘Promise,’ ‘Expectation,’ ‘Separation,’ ‘Remembrance,’ ‘Forgetfulness,’ etc., etc.

Written in fair Nīm-Shikast within gold and coloured borders with an illuminated head-piece.

Not dated; 18th century.

No. 1100.

fol. 239; lines 19; size  $10\frac{3}{4} \times 6\frac{1}{4}$ ;  $8\frac{1}{4} \times 4\frac{1}{4}$ .

Another collection of choice compositions in prose and verse, both Arabic and Persian, by various authors and poets, beginning with a preface without the author's name:—

• سبحان الله هر چند ..... مکمل در آت سرمد سلیمانی میکشم الخ

The prominent compositions are:—

I.

دباجه نرس; that is to say, Zuhūrī's preface to the Nauras (see No. 284—III); beginning on fol. 3<sup>b</sup>:

• سرود سرايان عشق کده قال الخ

II.

وقایع مرزا همايون, beginning on fol 7<sup>a</sup>:

آنکه استفسار کوايف احوال شده بود حقایق بطریق اجمال این است

• الخ

III.

Sanbhā Sāo's letter to Aurangzib, fol. 8<sup>a</sup>; beginning:—

رضه داشت راسم دم ثبت قدم سیوا بعرض حضرت شاهنشاهی

• میرزاوند الخ

## IV.

در تعریف حقه از میرزا صایب, i.e. in praise of the *Huqqah* by Sâ'ib, fol. 9<sup>a</sup>; beginning:—

بستم لب بداله ز حرف شراب تلخ      کردم بدود تلخ قذاعت ز آب تلخ

Followed by some poems of Sâ'ib.

## V.

An account of Shaykh Sharaf-ud-Din Bihârî's meeting with Shaykh Muhammad Gauṣ, taken from the latter's treatise entitled *رساله اورد*, fol. 14<sup>b</sup>; beginning:—

شیخ محمد غوث رحمه الله در رساله اورد خود نوشته الخ \*

## VI.

Conversation between طرماح بن عدی (the messenger of 'Alī) and معونه, fol. 15<sup>b</sup>.

## VII.

A collection of Arabic sayings and precepts, fol. 18<sup>a</sup>.

## VIII.

'Urfī's letter to Fayḍī, fol. 23<sup>a</sup>.

Khānkhānān's letter to 'Urfī and the latter's reply fol. *ib*.

Sultān Yahyā Mirzā's letter to Jāmi fol. 24<sup>a</sup>.

Sayings of Nizām-ul-Mulk, fol. 24<sup>b</sup>.

Letter by Abu'l Faṭḥ Gilānī, fol. *ib*.

Mirzā Ibrāhīm's letter to Shaykh Bahā-ud-Din Muḥammad, ol. 25<sup>b</sup>.

Mu'āwiyah's letter to 'Alī and the latter's reply, fol. 26<sup>a</sup>.

In praise of 'Alī taken from المنهاج النجاة, fol. 27<sup>a</sup>.

The above is followed by selections from the *Dīwāns* of Anwarī, Nazīrī, Ḥazīn, etc.

## IX.

The following prose works of Mullā Tuḡrā (see No. 333).

(1) فردوسیه, fol. 41<sup>b</sup>.

(2) ممرات الغفران, fol. 54<sup>b</sup>; beginning:—

یکه تازان میدان تقریر از دولت ستایش فاضلی الخ \*

(3) کنز البعانی, fol. 59<sup>a</sup>; beginning:—

نفایس معجزان دهلان جواهر حمد مکرمیست الخ \*

- (4) نتائج المدائح, fol. 61<sup>b</sup>; beginning:—  
 سرخروئی قلم بنگارش شهنشاهی است الخ \*
- (5) انوار المشارق, fol. 66<sup>b</sup>; beginning:—  
 ای جوش دل صراحی و جام از تو الخ \*
- (6) تعداد النوادر, fol. 68<sup>b</sup>; beginning:—  
 در تیره زمین هند دلگیر شدم الخ \*
- (7) تذکرة الاتقيا, fol. 69<sup>b</sup>; beginning:—  
 طغرا ناکی تیغ زبان تیز کنی الخ \*
- (8) تجلیات, fol. 71<sup>a</sup>; beginning:—  
 کشمیر شود فصل خزان عالم نور الخ \*
- (9) مجمع الغرائب, fol. 74<sup>a</sup>; beginning:—  
 چه نو ..... از وسعت چگم کم الخ
- (10) مشاهبات ربیعی, fol. 75<sup>a</sup>; beginning:—  
 موسم آن شد که میفا راگ هندی سر کند الخ \*
- (11) تحقیقات, fol. 76<sup>b</sup>; beginning:—  
 از بس غلط است حرف قاموس فلک الخ \*
- (12) مریضعات, fol. 77<sup>b</sup>; beginning:—  
 نو بهار آمد که مقراض از پر بلبل کند الخ \*
- (13) دیباجة معیار الادراک, fol. 79<sup>b</sup>; beginning:—  
 ..... ساز سخن ترانه حمد صانعیست که گلشن مضمون رنگین الخ \*
- (14) 'Tuğrā's letters addressed to the following persons:—  
 Shāh Šafi's ambassador, fol. 81<sup>a</sup>.  
 Mir Muḥammad Muqīm, fol. 81<sup>b</sup>.  
 Muqimā, fol. 82<sup>b</sup>.  
 Ḥamzah Khān, fol., 83<sup>a</sup>.  
 Qādi Nizāmā, fol. 84<sup>a</sup>.  
 Mir Ḥusayn, fol. 84<sup>b</sup>.  
 Shamsā-i Khwushnawis (calligrapher), fol. 85<sup>a</sup>.  
 Masih-uz-Zamān, fol. *ib.*  
 Qādi Zādah, fol. 85<sup>b</sup>.



Khwājah Lālā, fol. 86<sup>a</sup>.

Description of the court of the king of the Deccan, fol. 86<sup>b</sup>.

Letter to Timūr Khān, fol. 87<sup>a</sup>.

Letter to Ṭālibā, fol. 87<sup>b</sup>.

Letter to Shāh Abul Ḥasan, fol. *ib*.

Letter to Mirzā Bazmī, fol. 88<sup>a</sup>.

Letter to a friend (not named), fol. 88<sup>b</sup>.

Letter to Mirzā Raḥīm, fol. 89<sup>a</sup>.

Letter to Muḥammad Shāfi', fol. *ib*.

Letter to a friend (not named), fol. *ib*.

Letter to Mullā Muqīm, fol. 89<sup>b</sup>.

The above prose writings of Ṭuḡrā end with a colophon, dated A.H. 1160, in which the scribe نقش الله علي says that he transcribed them at the request of Nawwāb Shāh Qulī Khān Bahādur.

#### X.

A piece of refined prose in praise of Shāh 'Abbās and his conquests; beginning on fol. 91<sup>a</sup>:—

منشای نشاو صہبای سخن نام کریمست کہ در بزم کرم الخ \*

#### XI.

A poetical description of female beauty by Mir Sayyid 'Alī Mīhrī beginning on fol. 95<sup>a</sup>:—

ای بت چاہک شیرین حرکت الخ \*

#### XII.

معراج الخیال, by 'Alī Ridā Tajallī (see No. 1094—X); beginning on fol. 96<sup>b</sup>:—

در سرم دیگر ہمای عشق یار الخ \*

#### XIII.

A long Qaṣīdah by 'Urī Shīrāzī; beginning on fol. 100<sup>a</sup>:—

جهان بگشتم و دردا کہ هیچ شہر و دیار الخ \*

#### XIV.

A prose piece by Mirzā Faṣīḥī; beginning on fol. 102<sup>b</sup>:—

چشمہ میم محبت اشارت است الخ \*

The above is followed by a Gāzal of Kamāl Khujandī, and some Rubā'īs.

XV.

A prose piece by Zuhûri in praise of 'Urfî; beginning on fol. 104<sup>a</sup>:—

بلمعہ طور افانمیش چراغ علم روشن است النج \*

XVI.

Nâsir 'Alî's Maṣnawî poem in praise of a نقاش; beginning on fol. 108<sup>b</sup>:—

بود نقاشی قلم نیرنگ عشق \*

The above is followed by short prose and poetical pieces by several authors.

XVII.

هفت بند کاشی. The Haft-band of Mullâ Kâshî (see No. 114); beginning on fol. 123<sup>a</sup>:—

السلام ای سایه ات خورشید رب العالمین النج \*

XVIII.

سوز و گداز. Sûz wa Gudâz, by Nau'î (see No. 272); beginning on fol. 147<sup>a</sup>:—

الهی خنده ام را مالکی ده النج \*

XIX.

ساقی نامه. Sâqî Nâmah, by Mullâ Muḥammad Şûfî (see No. 301, fol. 43<sup>b</sup>); beginning on fol. 156<sup>a</sup>:—

الا ای دل مانده از کار و بلر النج \*

XX.

ساقی نامه. Sâqî Nâmah, by Hakim Partawî (see Taqî Auḥadî vol. i, fol. 145<sup>a</sup>, where this Sâqî Nâmah is quoted; see also Riyâd-ush-Shu'arâ, fol. 59<sup>b</sup>); beginning on fol. 159<sup>b</sup>:—

دلا پرده بردار از روی کار \*

XXI.

An Arabic piece containing moral precepts, etc.; beginning on fol. 162<sup>a</sup>:—

حکمی ان داؤد علی نبینا وعلیه السلام اوحی الیه ان اجلس  
لقمان الحکیم النج \*

## XXII.

قصه دزد و قاضی. Story of the thief and the Qāḍī (of Baḡdād); beginning on fol. 168<sup>b</sup>:—

آورده اند که در شهر بغداد قاضی بود با دیانت و امانت النعم \*

## XXIII.

A dictionary of Persian idioms and phrases explained in Persian, and arranged in alphabetical order; beginning without any preface on fol. 173<sup>b</sup>:—

باب الالف - از آب برآمدن ظاهر شدن است اگر خوب ظاهر شد  
میگویند خوب از آب برآمد النعم \*

## XXIV.

A collection of miscellaneous poems, Maṣnawis, letters, etc., by various authors.

## XXV.

A description of the rainbow by Muḥammad bin Manṣūr beginning on fol. 216<sup>b</sup>:—

چنین گوید محرز این سطور محمد بن منصور که غرض تسوید این اوراق  
النعم \*

The MS. ends with some prose-pieces consisting of letters, marriage-bonds, etc., etc.

Written in various hands.

Not dated; 18th century.

## No. 1101.

fol. 251; lines 19; size 10½ × 6½; 7½ × 4½.

(تحفة الحبيب)

## (TUHFAT-UL-ḤABÎB.)

An anthology containing a large number of choice Gāzals selected from the Diwāns of well-known poets, from the time of Sa'di to the tenth century of the Hijrah, by Fakhrī ibn Muḥammad Amīrī.  
فقیری ابن محمد امیری.



Beginning:—

ای نام تو دیباچه مجنونه راز نازد بدام تو همه اهل نیاز  
 بر هر روزی که گشت نام تو طراز ما راست دبی بگلشن معنی باز  
 غزل سرایان بوستان معانی و سخن آرایان جهان نکته دانی الن \*

The work is preceded by a preface devoted to the praise of the Wazir Ḥabīb Ullah to whom the work is dedicated, and whose name is introduced thus in the following verse:

امین شهنشاه ترک و عرب حبیبش نام آصف لقب

The author's other works mentioned in this catalogue are *منازع العین*, see No. 848—I; *جواهر العجائب*, see No. 1098—(32). His Persian translation of Mir 'Alī Shīr's *Majālis-un-Nafā'is*, entitled *لطائف نامه*, is noticed in Rieu i, p. 365.

The author does not assign any title to the work, but in Sprenger, *Oude Catalogue*, p. 12, it is called *تحفة العیب*. See also Rieu., Suppl. No. 375, where a copy of the work is noticed.

The Ġazals are arranged in alphabetical order.

The first eleven Ġazals, except the one on fol. 4<sup>o</sup>, are Turkish. The rests are Persian.

The arrangement is that Ġazals of the same metre and rhyme, by different poets, are grouped together generally followed by one of Fakhrī's own. The prominent poets from whose works the selection is made are: Sa'dī, Khusrau, Ḥasan Dihlawī, Salmān, Ḥāfiẓ, Kamāl Khujandī, Jāmī, Hilālī, Banā'ī, Kātībī, Ibn-i-Yamīn, Khwājū Kirmānī, Ahlī Shīrāzī and 'Imād Faqīh-i Kirmānī.

Written in fair Nasta'liq.

Not dated; 18th century.

The signature of Mr. Ṣalāḥ-ud-Dīn Khudā Bakhsh (the eldest son of the donor), dated 22 August, 1891, appears on the fly-leaves at the beginning.

No. 1102.

fol. 95; lines 12-15; size  $6\frac{1}{4} \times 3\frac{1}{4}$ ;  $5 \times 2\frac{1}{2}$ .

An album of prose and poetical pieces, of little value, put together without any order. The poets whose names frequently occur are Nazīrī Nishāpurī, Muḥtaṣhim, Mir-Raḍī, Maylī, 'Aṭṭār, 'Irāqī, Zuhūrī, Auhādī, 'Unṣurī, Ṭalīb Āmulī, Khusrau, Niyāzī, Fānī, Fiḡānī Malik Qummi, Naṣīrā and Ṣā'ib.

Written in *Shikastah*.

Not dated; 18th century.

No. 1103.

fol. 47; size  $12 \times 7\frac{1}{4}$ ;  $10\frac{1}{4} \times 5\frac{1}{4}$ .

A small collection of poetical selections from the works of Babā Naṣībī Gilānī; Mirzā Ṭāhir Wahīd; Urfi; Ni'mat Khān 'Ālī; Salmān Sāwajī; Jāmī; Zāhiru-ud-Dīn Shufrawah; Kamāl Ismā'il; Ahlī Shīrāzī; Amīr Shāhī; Figānī; Mirzā Bidil, and many other poets. In many places the rubrics of the names of the poets are omitted.

The MS. opens abruptly with the following line of Figānī:—

دلی مینداید و عسبری که آرد تاب دیدارش

فغانی گر دلی داری تو باش اینجا که من رفتم

Written in fair Nasta'liq. The latter portion is written in an ugly and careless minute hand.

Not dated; 18th century.

No. 1104.

fol. 427; lines 10; size  $11 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

A large collection of poetical extracts, divided into eight sections as follows:—

I.

Detached verses by one hundred and sixty-four poets, whose names are arranged in alphabetical order; beginning with a verse by Muqimā-i Iḥsān:—

در خلوتیکه بقد قبای تو روا شود      بی اختیار آئینه دست دعا شود

II.

Rubâ'is. The prominent contributors are:—

Shaykh Abū Sa'īd Abul Khayr, fol. 211<sup>b</sup>;

Mushtāq Isfahānī, fol. 214<sup>a</sup>;

Aḥsan Qummi, fol. 217<sup>a</sup>;

Umīdī, fol. 218;

Hijrī, fol. 219<sup>a</sup>;

Muhtasham Kâshî, fol. 226<sup>b</sup>;  
 Wâlih Harawî, fol. 221<sup>b</sup>;  
 Ahli Shîrâzî, fol. 223<sup>a</sup>;  
 Aḥmad Jâm, fol. *ib*;  
 Aṣîr Aumânî, fol. 224<sup>a</sup>;  
 Abul Faraj, fol. 226<sup>a</sup>;  
 Bâqir Dâmâd, fol. 229<sup>b</sup>;  
 Afdal Kâshî, fol. 232<sup>b</sup>;  
 Bidîl, fol. 237<sup>a</sup>;  
 Bâqî Billâh, fol. 244<sup>a</sup>;  
 ‘Urîf, fol. 247<sup>b</sup>;

III.

Extracts from the Diwâns of:—

Khâlîṣ تخریص, fol. 265<sup>a</sup>;  
 Mir Najât, fol. 270<sup>b</sup>;  
 Maḡribî, fol. 277<sup>b</sup>;  
 Faṣîḥî, fol. 279<sup>a</sup>;  
 Khusrau, fol. 281<sup>a</sup>, and Sharqî, fol. 284<sup>a</sup>; with extracts from the  
 Diwâns of many others.

IV.

Mukhammasât, by:—  
 Ahli Shîrâzî, fol. 336<sup>a</sup>.  
 Jâmî, fol. 339<sup>a</sup>,  
 Sa’dî, fol. 341<sup>a</sup>;  
 Khusrau, fol. 346<sup>a</sup>;  
 Şâ’ib, fol. 355<sup>b</sup>;

V.

Tarjî’bands, by:—  
 Mushtâq ‘Alî Khân Iṣfahânî, fol. 360<sup>a</sup>;  
 ‘Irâqî, fol. 362<sup>b</sup>; Shamsî, fol. 366<sup>a</sup>;

VI.

Enigmas, fol. 376<sup>a</sup>.

VII.

Some Qaṣîdahs, Maḡnawîs, etc., fol. 380<sup>a</sup>.

VIII.

Qaṣîdahs in praise of the companions of the prophet, the Imâms, with chronograms expressing the dates of birth and death of the prophet, the Imâms and other distinguished persons, and of some events, fol. 396<sup>a</sup>.



The MS. ends with the famous قصیده مصنوعی of Ahlī Shīrāzī (see No. 231).

Written in fair Nasta'liq in two columns.

Not dated; 19th century.

### No. 1105.

fol. 124; lines 30 (in 3 columns); size  $8 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

Selections, mostly from the poetical works of well-known modern poets, with some from those of ancient authors, arranged in alphabetical order.

Beginning with a Ġazal by Shaukat Bukhārī:—

خدایا رنگ تائیدی کرامت کنی فغانم را الخ \*

Other contributors are: Šā'ib; Muḥammad Qulī Beg Salīm; Ḥāfiẓ; Ġanī Kashmīrī; Ruknā-i Masīh; Shaykh Aḥmad Jām; Anwārī; Nisbatī; Khwājah Mīr Dard; Ṭālib Āmulī, etc.

Written diagonally in fair Ta'liq.

Not dated; 19th century.

From some notes at the beginning of the copy it appears that the MS. once belonged to Sayyid Mubārak Ḥusayn Sa'īd Lakhnawī. In 1910 Khwundakār 'Alī Akbar of Murshidābād purchased it from one Sayyid Mahdī, and presented it to S. Khudā Bakhsh (the eldest son of the donor), who deposited it in the library.

### No. 1106.

fol. 91; size  $10 \times 6$ ;  $7 \times 3\frac{1}{4}$ .

Choice selections from the prose and poetical works of ancient and modern authors.

#### I.

#### *Poetry.*

Fol. 1-42. Containing Ġazals, Rubā'is, Fards, etc. The prominent contributors are:—

Mirzā Jalāl Asrī; Shaykh Jamālī; Āṣaf Qummi; 'Ināyat Khān Aṣhnā; Zafar Khān Aḥsan; Biddī; Muḥammad Rafī Bāqil; Ḥakīm Ḥādiq; Rāsikh; Muḥammad Qulī Salīm; Sanjar Kāshī; Šā'ib; Mīr Saydī; Ṭālib Āmulī; Tuḡrā; Nāṣir 'Alī; Muḥammad Jān Qudṣī;

Mirzâ Mu'izz; Mullâ Nisbatî; Tâhir Waḥîd; Darwish Wâlih; Ġant; Sarkhwush; Fiṭrat; Fayḍî; 'Urfî; Ḥâfîz, etc.

Beginning :—

لی گلشن از بهار خیال تو سینها الخ \*

II.

*Prose.*

Foll. 43-91. Historical anecdotes, wise and moral sayings taken from Ḥabib-us-Siyar, Niğaristân, etc.; extracts from Jâmi's commentaries on the Fuṣûṣ and on Rûmî's verse علم حق در علم صوفی گم شود الخ; Tûzak-i Timûrî, and from many other works.

Beginning :—

حکایت کند مسرور خادم که یکروز مرا مامون خلیفه بخواند و گفت

الخ \*

Written in beautiful Nasta'liq and also in ordinary Nim-Shikast and Nasta'liq.

Dated 13 Şafar, the third regnal year of Shâh 'Âlam.

The following Persian note in the handwriting of Sir William Gore Ouseley appears on the title-page :

این بیاض بتاریخ چهارم شهر صفر سنه ۱۲۱۹ هجری داخل کتابخانه

این بندۃ الهی شد - حرره گوزاو زلی \*

No. 1107.

fol. 302; lines 27; size  $11\frac{1}{4} \times 5\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

Select Ġazals from the Diwâns of a large number of poets from the 7th to the 12th century of the Hijrah, arranged for the most part in alphabetical order.

The MS. seems defective both at the beginning and end. It opens abruptly with the second part of a verse rhyming in الف thus :—

بهجران زیستن مشکلتترین از جمله مشکله \*

and ends with some Ġazals rhyming in \*. In several places the alphabetical order is disturbed. The most frequently recurring names are those of Sa'dî, Khusrâu, Salmân Ḥafîz, Kamâl Kijujandî, Jâmi, Malik Qummi, 'Urfî, Tâlib Kâlm, Şâ'ib, Bidil, etc.

In some *Gazals* headed لبحرہ or لراقمہ i.e. 'by the writer' the *takhallus* فرحت Farhat is adopted, and it seems probable that the anthology was compiled by that poet.

Written in careless Ta'liq.

Not dated; 19th century.

### No. 1108.

fol. 82; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 2\frac{1}{2}$ .

An anthology of Persian verses. The general arrangement is that poems and verses of the same metre and rhyme, though by different poets, are grouped together. The copy is defective at the beginning, and opens abruptly with the following verse:—

ز بهر او بدر هر که سر زدم برخاک  
کسی نگفت که مسکین خاکپا اینجاست

The most prominent contributors are:—

Šā'ib; Nāṣir 'Alī; Bādil; Kamāl Khujandī; Ġanī Kāshmirī; Jalāl Asir; Khāqānī; Hāfiẓ, Fiğānī; Zuhūrī; Ibn-i Yamin; and some others.

Written diagonally in fair Ta'liq.

Not dated; 19th century.

The original folios have been mounted on new margins.

### No. 1109.

fol. 285; lines 14; size  $9 \times 6$ ;  $7 \times 3\frac{1}{2}$ .

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat. Verses treating of the same subject are selected from the works of various authors, and grouped together.

The most prominent contributors are:—

'Urī, Fiğānī, Shaykh Faydī, Naẓirī, Nau'ī, 'Imād Faqīh, Āṣafī, Jāmi, Sa'dī, Qudsi, Khusrāu, Ḥakīm Shifā'ī, Ṭalibā, Mullā Zuhūrī, Hāfiẓ, Šā'ibā, Maylī, Waḥabī, 'Alī Naql, Shānī, Waḥid, Kamāl-i Khujand, Shaykh Anḥadī, Shāpūr, Mağribī, Bābā Naṣībī, Shaukat, Jalāl Asir, Nizāmi, Ḥakīm Ruknā, Šaydi Tihirānī, Mir Sayyid Ḥusayn Khālīq, Malik Qummi, etc. An index of the subjects treated, arranged in alphabetical order, occupies fol. 1-13.



The original arrangement of the MS. has been very much disturbed, and a large number of the folios are misplaced or missing.

Written in good Nasta'liq.

Not dated; apparently 19th century.

No. 1110.

fol. 64; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7\frac{1}{2} \times 3$ .

A rough collection of little or no value, containing indifferent specimens of Persian and Rekhtah verses, recipes, charms, etc., etc., written by different hands.

Beginning:—

هست کلید در گنج حکیم      بسم الله الرحمن الرحيم

Not dated; 19th century.









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